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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 3.—No. 34.

THURSDAY, DECEMBER 8, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

It is said that, notwithstanding the frosts of the past season, Florida will send 500,000,000 oranges to market this year.

At the coronation of the Czar and Czarina at Moscow, next April, the ivory throne of Constantine, the last Emperor of Constantinople, is to be used.

A CHURCH in Virginia has a curious memorial bell. The lady who presented it in memory of her son sent the watch and coins carried by her son at the time of his death, and "precious from association," to be thrown into the furnace and recast in the bell.

COMMANDER CHEYNE, of the British navy, lectured to a large audience in New York on the subject of Arctic research. He asks the public of England and America to contribute \$150,000 to enable himself and Lieutenant Schwatka to reach the north pole by balloons from St. Patrick's Bay.

SIR JOHN LUBBOCK, one of England's scientific men, says that "anthropoid apes" must yield the second place in the order beneath man, for his friends the "ants" must be placed there. "When we consider the habits of the ants," says he, "their social organization, their large communities, elaborate habitations, roadways, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence."

THE cause of Missions is pre-eminently the cause of Christ, as it is the impersonation of the work He came to do; the work of widening the area of Divine knowledge, of exciting Faith, and stimulating Hope, and increasing Charity, and we should feel that, intrusted as we are with the care of this portion of our Lord's vineyard, we have performed our work but imperfectly as long as there is any part of our diocese unblest with ample provision for the instruction and edification of the people.—*Bishop Polk.*

A NUMBER of Boston ladies organized, some time ago, the "Twenty Minutes Society," for Missionary work. The plan has proved an excellent one, and much good work has been done. The aim of the Society is to give ladies an opportunity to work for missions in their own homes, choosing whatever they prefer to do, finding their own material, and giving but a few moments each day to this purpose. The work, when finished, is sent to the Secretary of the Society, and boxes are filled for various missions. Thus the odd moments of each day are utilized, and a surprising quantity of useful articles is the outgrowth of this well-spent time. The first box, containing clothing, etc., sent out by this Society, was thankfully received in a Western Diocese, and letters expressing gratitude and satisfaction, were received by the Secretary of the Society, and forwarded to the members in various States. The second box is now being prepared. Many ladies, both old and young, could join in this good work, and find it a pleasure to devote even twenty minutes each day to Christian usefulness.—*Cor. Episcopal Register.*

THE Diocesan Synod of Clogher recently met in Clones, with the Primate in the chair. In his view of the progress of the diocese, his Grace alluded to some points which gave reason for congratulation, and a hope for the future. On the other hand, there were parishes with a church population exceeding a thousand which were not doing their duty either to themselves or the Church at large. "It is sad," said his Grace, "to have to assert that in those places where what are called 'Protestant principles' are most rampant the Church receives but scanty support." On the importance of training the young in Church principles, his Grace delivered himself of some weighty words:—"If you desire the rising generation to remain faithful to the Church of their baptism—if you wish to prevent them being tossed to and fro, and carried away by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive—you must now instruct them in the doctrine of the Church, which is the doctrine of the Bible. You must impress them with its truth and excellence, and thus enable them to see and to value the inestimable blessings and privileges they enjoy as Churchmen. If we neglect to take due advantage of our opportunity others will not fail to take advantage of our negligence. In this matter a great door and effectual is open to us, but we should remember the apostle's caution—there are many adversaries."

JOSH BILLINGS is likely to become a star of the first magnitude. His last scintillation was to some purpose: "I wouldn't give five cents to hear Bob Ingersoll on 'the mistakes of Moses,' but would give \$500 to hear Moses on the mistakes of Bob Ingersoll."

ONE of the most efficient ways in which any one can help forward the time when the Lord's will will be done on the earth as it is in heaven, is by doing everything in their power to further the progress of the Church's work. Every one can do this, however humble their station, however unknown they may be to the world. Every man and woman who is shunning evils as sins against God, and is in the daily effort to live a life according to the Commandments, is becoming an embodiment of the divine love and wisdom, and will forever be a medium for transmitting it to men.

THE WONDERS OF OUR COUNTRY.

The greatest cataract in the world is the Falls of Niagara, where the water, from the great upper lakes forms a river of three-fourths of a mile in width, and then, being suddenly contracted, plunges over the rocks in two columns to the depth of 175 feet.

The greatest cave in the world is the Mammoth Cave of Kentucky, where any one can make a voyage on the waters of a subterranean river, and catch fish without eyes.

The largest valley in the world is the Valley of the Mississippi. It contains 500,000 square miles, and is one of the most fertile regions of the globe.

The greatest city park in the world is in Philadelphia. It contains over 2,700 acres.

The greatest grain port in the world is Chicago. The largest lake in the world is Lake Superior, which is, truly, an inland sea, being 430 miles long, and 1,000 feet deep.

The longest railroad at present is the Pacific railroad, over 2,000 miles in length.

The greatest mass of solid iron in the world is the Pilot Knob, Missouri. It is 350 feet high and two miles in circuit.

The best specimen of Grecian architecture in the world is the Girard College for Orphans, Philadelphia.

The largest aqueduct in the world is the Croton Aqueduct, New York. Its length is forty and one-fourth miles, and it cost \$12,500,000.

The largest deposits of anthracite coal in the world are in Pennsylvania, the mines of which supply the market with millions of tons annually, and appear to be inexhaustible.—*Am. Paper.*

THE BISHOP OF LIVERPOOL ON SUNDAY SCHOOL WORK.

The Bishop of Liverpool has given utterance to some very friendly words with regard to Sunday School teachers and their work. Writing to the Rev. Dyson Rycroft, President of the Liverpool Church of England Sunday School Institute, his lordship says:—

"That most important class, our Sunday-school teachers, deserve every encouragement, and I hope you will assure them that their Bishop attaches very great weight to the service they render to the cause of Christ in the Church of England. As an old Sunday-school teacher, I know well that our hands are often apt to hang down, and we are tempted to do our work in a perfunctory way from a secret feeling that we are doing no good. Let me affectionately charge all the Sunday school teachers with whom you may come in contact not to give way to this temptation. Let me assure them that if they persevere in their work and do it lovingly, wisely, regularly, and with conscientious preparation, it will never be done in vain."

Canon Clayton, Rector of Stanhope, gives some interesting items about the Sunday Schools of the North of England in a description of a "preaching tour" recently undertaken. He says:—

"The Sunday Schools of Lancashire are very different from Sunday Schools in other parts of our land. In Stanhope and elsewhere they are composed of young people, mostly under fifteen or sixteen years of age. In Lancashire persons of all ages attend. Grandfathers and grandmothers, fathers and mothers, sons and daughters, are all being taught under the same roof. The scholars in connexion with St. Paul's, Bolton, are about 1,000 in number. I visited the schools between the morning and afternoon services (Whitsun Day), and was much pleased with the sobriety and devoutness which appeared to pervade both teachers and taught. The scholars take the deepest interest, and nearly pay all the expenses attending both the day-schools and Sunday Schools."

A PUBLIC meeting was recently held at Cambridge to express sympathy with the difficulties of the old Catholic Reformation in Germany and Switzerland. The Bishop of Ely presided, and gave a cordial greeting to Bishop Reinkens and Bishop Herzog, and, amid hearty cheering, wished them God speed. He welcomed them as the representatives of a movement in which members of the English Church had a very singular interest. For three hundred years the Anglican Church had occupied a solitary position. The *via media* platform of the Reformation had been taken possession of by no other. We had stood alone for three centuries. Now the hope was held out that the Old Catholics of Germany would one day accept that platform. The Vice-Chancellor moved, Professor Paget seconded, and it was agreed:—"That this meeting desires to express its earnest conviction that it is the duty of every Christian to strive for the union of all branches of the Catholic Church, in accordance with the words of our Lord, 'That they may all be one.'" Bishop Reinkens, who met with hearty applause, gave an address in German, and his remarks were repeatedly cheered. Bishop Herzog also obtained a hearty reception. Other resolutions were passed recognizing the Old Catholic Churches of Germany and Switzerland as true branches of the Catholic Church, and expressing sympathy with them in their struggles with the Papal power.

A DISSENTER'S TESTIMONY TO THE FREEDOM ENJOYED IN THE CHURCH OF ENGLAND.

MR. PAXTON HOON, the congregationalist minister of Manchester, has been "driven forth," as he says, from his chapel, by the tyranny of his "deacons," and has just left the country for America. At a farewell gathering, when a purse containing £200 was presented to him, he made the following comparison between the freedom of the Church of England and the tyranny to which dissenting ministers are subjected. He said: The Church of England to him was the shrine and home of spiritual and ecclesiastical freedom. They might laugh at him if they would, but none of the sects were free, and among most dissenting communities the ministers were too dependent upon their "deacons" for them to dare to be independent. Whence came their best books, whence did they obtain the books which stirred, which taught—the books of criticism and exegesis—the books of the scholar, the poet, and the novelist? Did they come from any dissenting community at all; especially did they come from theirs? Did they not come from the Church of England? And where could a man stand so well as in a Church of England pulpit and say that which he dared to think and feel without the necessity of being challenged by some arrogant and ignorant "deacon."—*N. Y. Churchman.*

BISHOP STEERE ON MISSION WORK.

The *Mission Field* gives the following passage from the close of an address by Bishop Steere, at Oxford, in behalf of the Universities' Mission to Central Africa:

I know that men and money are wanted for home work, most certainly, and they are already on the spot in abundance. There are five millions of Church-goers in England, on the lowest computation, with incomes perhaps a hundred times as large. One is utterly ashamed to suggest that these are too few or too poor to do what wants doing in England. But foreign missions have suffered from an unreality in their supporters, as well as in the Church at large. One looks at a large meeting, and one sees a number of people who all say that missions are good, and that they are glad that men and women should be found to employ themselves in them. But if a son or a daughter, a sister or a brother offers to go, every machinery of entreaty, of threats, of endearment, is at once put in action to stop them. Does a person of any capacity volunteer? Every one says, "You must not go, you are useful at home; you are wanted here." And then, with strange inconsistency, people turn round and say, "What a very inferior lot of men missionaries are." We are an inferior lot, but we have put you stay-at-home to shame; and, poor as the instruments have been, their work has been great and glorious. But what are you doing when you keep back your friends and relatives? You keep them back from God. You keep them back from a life of usefulness. You keep them back from a glorious death. You keep them from a high place in Heaven. You rob your own family of a special honor. You do what in you lies to maintain the devil's kingdom untouched, and to stop the progress of the word of God.

A CORRESPONDENT of the *Living Church* writes from Missouri: "I lately resigned my ministry in the Methodist Body, and am now preparing for Ordination as a Deacon. The convictions of years have brought me to this, the best step of my life."

DID THE CHURCH OF ENGLAND ORIGINATE WITH HENRY VIII?

IN the time of Alfred the Great, a lease was executed from the Church to the Crown for a piece of land to be used for military purposes for the term of 999 years, which has recently expired, and the estate has lately reverted to the party which leased it, viz., the Church of England. In law, on the expiration of a lease, the property reverts to the original owner, or lessor, or legal heirs, and this property, which was leased about the year 872, over 600 years before Henry VIII. was born, falls into the Church. This fact is an absolute demonstration, and will furnish a kind of argument for those who will not understand ordinary Church history, and assert that the English Church is a creation of Henry VIII.

FOREIGN MISSIONS.

CHINA.—VII.

"GREAT VALLEY."—(Continued.)

It was in the month of October, 1876, that the eager inquirers in "Great Valley" welcomed with delight the promised missionary visit. The Rev. A. E. Moule tells us that "at 7 a. m. we reached Great Valley, and were very warmly received by the catechist, Mr. Chow, and the inquirers, some of whom were stationed at different turns of the long, ascending street to watch for our arrival. Two of the elder brothers of Mr. Chow first met us in the upper rooms, and in response to a word of mine they said, 'Jesus! Yes, He did suffer for our sins.' One of these brothers, a few weeks before, had been questioned on the subject of the new religion. 'We hear,' said his friends, 'that strange things are going on in your village. Some people are said to have broken in pieces their kitchen gods, and to have given up praying to the gods.' 'I suppose you mean me,' he replied. 'It is true I have cast away the false, but I have turned to the true God. I don't pray any longer to idols on the first and fifteenth of the month, but I pray every morning and evening to God in Heaven. Shall I show you how?' And there, before twenty or thirty of his heathen countrymen, he knelt down and prayed to God in the name of Jesus Christ our Lord. After breakfast and prayers, the candidates were examined, nine men, five women, and two boys. Of the men, three were Mr. Chow's brothers, and three his cousins. Three other men were examined later in the day on their return from the morning's wood-cutting on the hill side. One of these three they told me was persecuted by his father, because of his desire to keep Sunday holy. Another was opposed by an uncle because of his resolve to give up ancestral worship. Then the women were examined. First came the old mother, a bright earnest old lady, very emphatic in her expression of gratitude for the Saviour's great love for her. Then her young daughter-in-law. Then Mr. Luke Chow's wife and sister; and lastly, the wife of his fourth brother, a woman about whom both Mr. Chow and the catechist hesitated long, in consequence of her violent natural temper. Her earnest desire to be baptized, however, was so remarkable, her patience under rebuke and her ready confession of her fault so striking, her intelligence so great, and her simple, artless questions as to how far she might be angry when her children were naughty without sinning, so genuine; and especially her resolve to pray continually for the HOLY SPIRIT'S help so reassuring to my mind, that I could not find it in me to reject her. Then came the two boys. The one (aged fourteen) the eldest son of Mr. Chow himself; the second (aged eleven) the eldest son of the violent-tempered mother. Both lads repeated the great part of the Catechism perfectly, and answered with intelligence and earnestness. It was their own desire to be baptized. In the case of the younger boy, I heard it remarked that a great change had come over him; he came in and out for his work so quietly, and worked so diligently; and my only doubt was lest prayer (in which he seemed to delight, falling on his knees on the hillside repeatedly) might be looked upon by him as an "act of merit." These two lads, each one with his father and mother, and infant sister and brother, were admitted after some consultation and inquiry. I deferred five of the children as being too old to be considered infants, and yet too young for intelligent examination.

News from the Home Field.

DIOCESE OF FREDERICTON.

ST. JOHN.—We regret to have to record another serious loss to the Church by fire. St. Mary's School House, Waterloo St., was totally destroyed early on the morning of Nov. 28th. The building was erected several years ago, and was an important aid in Mission work in that part of the city. It was two stories high, the upper part being occupied as a Department of the Public Schools. The first floor was used as a Sunday School, and contained the usual furniture, library, and organ. Besides the Industrial School, conducted by two ladies from St. Mark's, which held their Sessions Saturday afternoons, had a number of fancy articles ready for a bazaar, which was to be held this month. The school was a large one, and the loss of the building will prove a serious drawback. The school house was insured for \$1000. The loss, besides the insurance, is estimated at about \$2500. An appeal for help to rebuild, was at once issued by Rev. G. M. Armstrong, O. S. Newnham, and Messrs. T. W. Daniel, and S. D. Berton, and we are glad to know at the time of writing, that several responses have been made.

JACKSONVILLE, MISSION OF WOODSTOCK.—ST. PETER'S.—At a business meeting of the members of the Church in connection with this Church, the accounts for the building and furnishing of the same were brought in, showing an amount of indebtedness of \$213.00 on the whole cost. This the members of the Church divide among themselves in fair proportions, and each is to pay his own share, so that in the course of a few weeks all accounts for the building of the church will be settled, and it entirely free of debt. It was agreed, moreover, to tear down the old building that it may not be put to unworthy purposes, a committee having been appointed to attend to this duty. The following resolutions were unanimously passed:—"That the Rector be requested to give the cordial thanks of the members of the Church to those kind friends who have so liberally assisted us in the erection and furnishing of our new church." "That a vote of thanks be tendered to Mr. John English for his untiring zeal and energy in helping forward the work of the building of this church." In accordance with the first of these resolutions, the Rev. Thomas Neales desires to express his own thanks and those of his parishioners to those kind friends above referred to. The beauty of the above church is heightened by its being furnished throughout with windows of stained glass, neat in design and not costly in price, manufactured by J. C. Spence, of Montreal, who kindly added an offering of his own towards the east window. We hope and pray that the consecration of this church is to mark a new era in the spiritual advancement also of those whose joy and privilege it is to worship God within its sacred walls.

DEANERY OF SHEDIAC.—The Deanery of Shediac met in Dorchester on the 29th and 30th November. Owing to the enforced absence of some of the clergy, there was no meeting of the Chapter. A service was held on the evening of the 29th, and an admirable address delivered by the Rev. J. Roy Campbell, Rector elect of Dorchester, on the relations between pastor and congregation. On St. Andrew's Day the Holy Communion was administered, the sermon being preached by Rev. C. F. Wiggins. In the evening an address was delivered by Rev. E. S. W. Pentreath. We learn that it is most probable that the Rev. Mr. Campbell will accept the charge of the parish. We were also pleased to find that a subscription list is now in course of circulation, with the object of securing \$500.00 a year as the stipend of the clergyman. Dorchester has for the past two years been practically self-supporting, returning to the D. C. S. more than it has received; but the salary was only \$760. The parish now proposes to become entirely independent of the Society, and raise a more suitable stipend. We feel satisfied that the amount will be raised, and are glad to chronicle another parish as entirely self-supporting. In 1876 the parishes of Sackville and Dorchester united received \$160.00 from the D. C. S. and contributed \$196.00. Both were then served by one clergyman. This year Sackville alone received only \$140.00, and returned \$52.10, making the parish almost self-supporting. Dorchester this year receives \$60.00 from the D. C. S., and has given \$700.00 towards the stipend, besides \$200.00 to the D. C. S. It now proposes to give up the \$60.00 and raise \$900.00 for its Rector, while no doubt its contributions to the D. C. S. will be as generous next summer as they were last July.

DIOCESE OF NOVA SCOTIA.

COLLECTIONS, SUBSCRIPTIONS, and DONATIONS received at the DIOCESAN ROOM, for the week ending December 2d, 1881.

GENERAL PURPOSES, B. H. M. Tangier, per Rev. D. A. McLeod, \$16. Sackville, per Rev. Wm. Ellis, \$4. JOHN D. H. BROWNS, Clerical Secretary.

B. H. M. DEFICIENCY. "C." Annapolis, \$4. E. GILPIN, Treasurer.

HALIFAX.—The Lord Bishop of Newfoundland

preached at Truro on Sunday last. His Lordship will return to Halifax, and preach at St. Paul's and St. Luke's on Sunday next.

The Rev. Ambrose Heygate, M. A., Oxon, Vice Principal of St. John's Theological College, Newfoundland, has been in Halifax for the past three weeks, and has been doing duty at the various city Churches. Mr. Heygate has made many friends in Halifax, who will give him a hearty welcome, should he visit this city at any future time.

St. Luke's.—The meeting of Parishioners for the election of a Rector for the Cathedral, takes place on Tuesday week. There is a general feeling that the good work of the past must not be allowed to grow less; and strong hopes are entertained that it will largely increase.

St. George's.—On Monday week, an election will take place to fill this vacant Rectory. A number of excellent names are, we understand, under consideration, and we earnestly pray that a good selection may be made.

DIGN.—A handsome and most serviceable "Reflector," the gift of T. C. Shreve, Esq., Q. C., illuminated the chancel of Trinity Church for the first time on the evening of the first Sunday in Advent. This beautiful gift is the manufacture of Messrs. Frink & Co., New York. At its base is a circular receptacle for paraffine oil, surmounted by twelve lights. This is supported from its centre by an iron rod cased with brass, upon which is placed a large truncated cone, the interior of which is covered by thin plates of white, burnished metal, the outside being bronzed. Within this is an inverted cone, with a similar burnished surface. The whole is surmounted with a circular cap, between which and the bottom of the reflecting cone are six brass chains, hanging at equal distances, in graceful festoons. The light of the twelve burners is thrown down by the reflecting surfaces just where it is needed, and is exceedingly soft and pleasant in its effect.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

THERE is a movement among some of the clergy to procure a reed organ for the Theological College by subscriptions from among themselves, and that they may show thereby their appreciation of the munificent donations made to that Institution by A. F. Gault, Esq. From the manner in which Mr. Gault is investing his wealth in good and enduring works in his lifetime, there is a lesson that many of our monied men might learn, and that is to give and dedicate their wealth to pious and charitable uses while in this life. Montreal has seen itself a loser of over half a million of dollars by monies bequeathed to it for its University and other Literary Institutions being diverted into the pockets of lawyers by "suits at law." Had Hugh Fraser and Dame Ross given their contributions even on a smaller scale during their lifetime, the city, the churches and colleges would have really profited; whereas now the great expectations raised when the bequests were announced are in great danger of becoming great disappointments. Look at Peter Cooper, of the city of New York. I know not whether the old gentleman is alive yet or not, but one thing I know that he had the satisfaction of seeing his magnificent Institute (fitly called after him) in thorough working order for years. He could receive the loving and sincere wishes of hundreds whom he had by that institution helped to benefit. And whenever he entered the lecture rooms and received, as he did again and again, the heartfelt plaudits of the audience, can we not well understand that he felt a gratification that was simply inexpressible. His work for the good of his fellows was not allowed to follow him, but went before him. So will it be with A. F. Gault and others who do, or may do, likewise.

We have had to mourn the somewhat sudden and unexpected death of one of our rising young clergymen, the Rev. Alfred Lee, B. A., graduate of Lennoxville, and if we mistake not, one of his honor men. His demise has already been noticed under your Quebec correspondence, but late though it may seem, it is fitting it should be mentioned here. He had been Incumbent of Eardley for a short time, and did fair to do a good and permanent work, but it has pleased God in His mysterious providence to take him unto Himself. He was a man of promise, genial, courteous, and in his principles sound, and in his clerical acts thorough. We have, and we say it with submission, few of his stamp, and not any to spare. Nevertheless, God's will, not ours, be done.

MONTREAL.—The Advent Season, as is now so customary, sees increased acts of public worship in our churches, with special lectures and sermons. In the Cathedral Canon Baldwin, who makes, in this season of the Church Year, a special effort, began on Sunday evening the first of his expositions on the 18th chapter St. Matthew and the historical fulfillment of the prophetic events stated therein. At St. George's Dr. Sullivan has begun a series of lectures on a subject, which, from its novelty here, will be sure to draw large audiences, namely, "The Intermediate State." When we speak of its novelty, of course we know that it has been now and again touched upon in some of our churches, as say, for

instance, in the course of an exposition of the Creed, or a sermon or sermonette on Easter Eve; but we doubt if Easter Eve receives much notice beyond the pale of one or two of our congregations. The doctrine of the Intermediate State has never before been made the subject of a series of sermons—at least, not to our knowledge—in this city.

FRELIGSBURGH.—In the "Bishop Stewart" Memorial Church lectures on Advent themes are to be delivered by clergy specially invited by the rector.

DUNHAM.—The rector has organized a Literary Society in connection with the Church, and its proceedings are to be diversified by lectures delivered by some of our leading city and country clergymen.

WEST SHEFFORD PARISH has again a clergyman, the Rev. E. Saunders, a graduate of the Theological College.

MYSTIC PARISH OF BEDFORD.—A pretty little church was opened for service here a week ago. It is said to be one of the handsomest churches in our country parts—correct in its details and every way fitted to teach people that it is a "House of Prayer," rather than an audience room. The rector is known as one who loves to see not only the House of God architecturally and ecclesiologically correct as far as circumstances will allow, but that the services be rendered with due regard to decency and order, and that the furniture of the sanctuary and the vestures of those who minister be in accordance therewith.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

LENNOXVILLE.—A carved oak eagle-lectern has been placed in the College Chapel. It is a gift from St. Matthew's Church, Quebec.

BOURG LOUIS.—The stables belonging to the Rev. H. C. Stewart have been burned down. A carriage and sleigh were also destroyed. The stables were not quite finished and were uninsured. Two young gentlemen, Sewell and Welch, were mainly instrumental in saving the animals.

QUEBEC.—The eleventh annual re-union of the "Mothers' and Daughters' Meetings" in connection with St. Matthew's Church, was held in the vestry, on the 7th Nov. After the reading and adoption of the subjoined reports, the following officers were elected for the ensuing year:—President, Mrs. F. Montizambert; Vice-Pres., Miss Phillips; Second Vice-Pres., Miss L. Stewart; Treasurer, Miss J. Jones; Secretary, Miss Walker; Visitors of Absentees, the Misses C. Price and L. Stewart; Reader, Mrs. Chetwood Hamilton; Auditor, Mr. F. Holloway; Committee, Mrs. Scougall, Mrs. McDougall, Mrs. C. Sharples, Mrs. Walton Smith, the Misses J. Price, C. Price, M. Sewell, C. Sewell, B. Hamilton, F. Hamilton, Anderson, Porteous, McQuilkin, S. Montizambert, L. Montizambert.

Report of the Mothers' and Daughters' Meetings during the year 1880-81.

There were twenty meetings for the mothers and fifteen for the daughters during the winter of 1880-81. The number of women, whose names were on the books, was sixty-two, being an increase of twelve from last year; the children numbered sixty, two less than last year. The meetings were conducted as usual. The feasts at Christmas and Easter were liberally provided for by generous donations from many friends. Clothing for the two Algoma children was made and despatched as on previous occasions. Much material was made by the women and children for themselves, under the usual regulations.

C. F. WALKER, Secretary. TREASURER'S ACCOUNT. To balance on hand, Oct. 1880 \$68 50 Subscriptions 91 08 Offerories from St. Matthew's Church 1-0 65 New material sold to Mothers 177 38 New material sold to Daughters 36 85 Cast-off Clothing sold to Mothers 5 20 Interest in Union Savings' Bank 1 61 Cash (a subscription) 5 00 \$486 25 Cr. By New material for mothers \$388 00 New material for Willie Riley 7 69 Ditto for Susan Esquimaux 13 00 Miss Boyd, for attendance 5 00 \$413 69 Balance 72 56 \$486 25 JANE E. JONES, Treasurer. FRANK HOLLOWAY, Acting Auditor. Examined and found correct. Quebec, 12th November, 1881.

On Sunday afternoon, Nov 27th, the Rev. Andrew J. Balfour, M. A., who is about to be removed to the Rectory of Richmond and Melbourne, preached his valedictory sermon to a large and sorrowing congregation in St. John's Church, Waterville. The reverend gentleman, who was deeply affected, passed modestly in review, in a very able and lucid discourse, his work among the parishioners during the past ten years of his incumbency, exhorted his hearers to persevere in the paths of righteousness, and concluded by bespeaking for his successor in the incumbency of St. John's Church a continuance of that courtesy and kindly feeling of which he himself had ever been the recipient. A

pleasing feature of the afternoon's services was the reception into Christ's fold, by the Holy Rite of Baptism, of four adults and two interesting children of, respectively, nine and thirteen years. On the following Monday evening, at a social reunion at the house of James Osgood, Esq., a numerous signed address was presented to Mr. Balfour, and the reverend gentleman's horse, which had brought him so often safely from Hatley to minister to his Waterville flock, was rigged out by a grateful people in a new harness and accompaniments, got up for the occasion. Nor were the Sunday School children behindhand with their offering, in the shape of a comfortable quilt to keep their beloved pastor warm during the coming cold winter nights.

DIOCESE OF HURON.

ST. THOMAS.—My Dear Friends,—I introduce to you this month what is to be our Parish Magazine, at a mere nominal cost of a half dollar per year. You will find it to contain admirable Sunday reading for adults and juveniles, including all current information relative to the Church work of the Parish. It will gratify me to know that every Church family has welcomed my little effort for your benefit, and has subscribed for Parish Church Work. Subscribers can have it monthly by paying for the year in advance, and calling at Messrs. Rawlinson & Co., to whom all payments shall be made. Yours faithfully, GEO. GRAY BALLARD.

Bishop's License.—The Lord Bishop of Huron has been pleased to license Thomas W. Rawlinson, and Joseph Lee as Lay Readers in the Parish. The Rector has appointed these gentlemen to take united charge of Sunday Evening Service in St. John's Church, in the east end of the city. They began their duties on Sunday, October 30th, and are much encouraged by the attendance. Church people of the east end, rally round those who thus are willing to do you service!—Parish Church Work.

DIOCESE OF RUPERT'S LAND.

(From our own Correspondent.)

MEETING OF SYNOD.—The Diocesan Synod of this Diocese met on Wednesday, Nov. 23rd, in the public room of St. John's College, Winnipeg. Divine Service was held in the Cathedral at 10.30 o'clock a. m. Morning Prayer was said by the Rev. S. P. Matheson, B. D., Head-master of St. John's College School, and the Rev. Canon Grisdale, B. A., of St. John's College. The first Lesson was read by the Rev. M. Jukes, Missionary at High Bluff and Poplar Point, and the second Lesson by the Rev. O. Fortin, B. A., Rector of Holy Trinity, Winnipeg. The Bishop read the Ante-Communion Service and the Gospel, the Venerable Archdeacon Cowley taking the Epistle.

Instead of a sermon, the Bishop delivered the comprehensive and deeply interesting address which we publish in part below, to be completed in our next issue.

On the conclusion of the Services in the Cathedral, the delegates repaired to Bishop's Court for luncheon, in response to the invitation of His Lordship.

At 2 p. m., the Synod assembled; in the public room of St. John's College.

The following clergymen were present:—The Ven. Archdeacon Cowley, B. D., Archdeacon of Cumberland; Rev. S. Pritchard, missionary in charge of the east side of Red River; Rev. S. P. Matheson, B. D., master in St. John's College School; Rev. A. G. Pinkham, missionary at Morris; Rev. O. Fortin, B. A., Rector of Holy Trinity Church, Winnipeg; Rev. R. Young, B. A., Incumbent of St. Andrew's; Rev. A. E. Cowley, Incumbent of St. James; Rev. A. H. Stunden, B. A., assistant of Holy Trinity Church, Winnipeg; Rev. H. T. Leslie, B. A., assistant, Christ Church, Winnipeg; Rev. M. Jukes, Missionary at High Bluff and Poplar Point; Rev. Canon Grisdale, B. A., Canon, St. John's; and a good attendance of lay delegates.

On motion of Rev. Canon O'Meara, seconded by Rev. Mr. Pinkham, Rev. Mr. Fortin and Messrs. Inkster and Whitcher were appointed a committee to examine the certificates of the lay delegates.

On motion of Rev. Canon O'Meara, seconded by Capt. Kennedy, Rev. Canon Grisdale was appointed secretary of the meeting.

The minutes, as published in the reports and circulated, were accepted.

The election of three clergymen and five laymen as members of the executive committee was then proceeded with. The ballot having been taken and the report of the scrutineers received, the Bishop declared the following elected:—Revs. O. Fortin, Canon O'Meara and R. Young; and Messrs. Spencer, Whitcher, Hon. J. Norquay, Inkster and Fonseca.

The election of seven clergymen and seven laymen as delegates to the Provincial Synod was then taken up. The Scrutineers report showed that the following were elected: Rev. Messrs. Fortin, Young, Archdeacon Cowley, Canon O'Meara, Matheson, Pritchard, and W. C. Pinkham; and Messrs. Spencer, Inkster, Whitcher, Hon. J. Norquay, Fonseca, Carruthers, and Kennedy. The substitutes in order were as follows: Revs. Canon Grisdale, A. Cowley, Jukes, Leslie, Stunden, and Sargent; and Messrs. James, O'Reilly, Hardie, Bruce, Carran, Sinclair, White and Cameron.

After the transaction of a large amount of other

business of importance, the Synod was duly brought to an end.

THE BISHOP'S ADDRESS.

Reverend Brethren and Brethren of the Laity.

When I addressed the last meeting of Synod, I spoke of the rapid growth of the country, the changes this growth was bringing with it, and the deepening responsibility of our position. But the past year has not only witnessed a greater progress still—a progress beyond our past experience—but a progress beyond all expectation. This progress has not been so much in the additional emigration, considerable as that has been, as in the rise in the value of land in Winnipeg and other places, and in the growing appreciation with which the country is being regarded by ourselves and others.

The vast railway works that are being carried on have, no doubt, had most to do with these results, but other circumstances have helped. We have had an excellent harvest. We had in the past summer most enjoyable weather. The inconveniences felt by travellers during the wet seasons of the previous years have been unknown. Most visitors have been, therefore, enabled to see the land properly and have uniformly carried away the most favorably impressions. Among those visitors we had the pleasure of welcoming His Excellency the Governor-General, and it is a satisfaction to know that he and his fellow-travellers after seeing for themselves a great deal of the country, were fully convinced of its vast resources and magnificent prospects.

But great as has been the progress of the past year, we are evidently only at the opening of a great future. Winnipeg, by the close of next year, will be the centre of a network of railways. The great Pacific Railway, which is daily being carried further west over the fertile prairies of this land, is by the end of next year to be 600 miles west of Winnipeg, and in another year at the base of the Rocky Mountains. The coming year will also see Winnipeg connected on the east with Lake Superior by railway. Other railways are being constructed in various directions. We may well count on an emigration far beyond our past experience. How can it be otherwise. We have the finest land for the production of wheat, both as regards soil and climate—ready for the plough—practically unlimited in quantity, with railway conveniences, and obtainable for nothing or for a comparative trifling sum.

These facts need no comment. They have a deep meaning which I suspect most of us, even in the midst of them, but dimly take in. They should speak home to every thoughtful Churchman. I cannot think there has ever been in a British Colony any such promise of rapid settlement. The circumstances can only be compared to what has happened in the Western States. We still hear of colonies of Englishmen to the United States—but when we think of the order in this country—the unquestioned supremacy of the law equally with white and Indian—the observance of the Lord's Day—the efforts, entirely, I believe, without precedent, made by the various religious bodies to afford the opportunities of worship to the new settlements, the colleges and the educational system of the Province, I cannot but think that there will soon be an of these colonies, and that our countrymen will be naturally drawn to our own land.

(To be Continued.)

A NATIONAL BLESSING.

The Nineteenth Century, above all other age, has been noted for its many inventions. It has given us the steam power in its thousand-fold applications, the telegraph, the telephone, the electric light, and innumerable other discoveries, all blessings to humanity; each day bringing us new surprises until we have become so accustomed to the exhibitions of the genius of our century that any new development is at once received as a matter of natural consequence, and most people will simply remark: "I told you so." As an instance of this fact we would only call attention to that wonderful discovery, St. Jacobs Oil. A few years ago this Great German Remedy had never been heard of before in this country; to-day you can hardly find a man, woman or child in the United States who has not used the remedy for some pain or ache, or, at least has witnessed its use and seen its wonderful effects on a fellow-being. St. Jacobs Oil has become a national remedy, for it is known in every city, town, village and hamlet in the country. It is a cosmopolitan preparation, for it is praised by the Americans, Germans, Italians, Bohemians, Danes, Swedes, Portuguese, Spaniards, French,—yes, even by the "Heathen Chinese." It may be termed the universal blessing, for it is endorsed by the rich and poor, the clergyman and the physician, the merchant and the laborer, in fact by all classes of the community. St. Jacobs Oil, by its almost marvelous properties, can be employed for a simple cut or sprain or the worst case of inflammatory rheumatism. Persons who have been confined to their bed for years, with that terrible disease, rheumatism, have been completely cured by the use of a single bottle. Such cases have been quoted by the leading journals of our country; for instance, the St. Louis Post Dispatch says: Under the title of Old Probabilities, one of the most useful and valuable officers of the United States Government is most widely known. But quite as well known is Prof. J.H. Tice, the meteorologist of the Mississippi Valley, whose contributions to his favorite study have given him an almost national reputation. On a recent tour through the Northwest the Professor had a narrow

escape from the serious consequences of a sudden and very dangerous illness, the particulars of which he thus refers: "The day after concluding my course of lectures at Burlington, Iowa, on the 21st of December last, I was seized with a sudden attack of neuralgia in the chest, almost preventing breathing. My pulse, usually eight, fell to thirty-five; intense nausea of the stomach succeeded, and a cold clammy sweat covered my entire body. The attending physician could do nothing to relieve me; after suffering for three years, I thought, as I had been using St. Jacobs Oil with good effect for rheumatic pains, I would try it. I saturated a piece of flannel, large enough to cover my chest, with Oil and applied it. The relief was almost instantaneous. In one hour I was entirely free from pain, and would have taken the train to fill an appointment that night in a neighboring town had my friends not dissuaded me. As it was, I took the night train for my home, St. Louis, and have not been troubled since."

The Boston Globe says: Charles S. Strickland, Esq., builder, No 9 Boylston street and 106 Harrison avenue, Boston, thus speaks: "The pleasure which I hereby attempt to express can only be half conveyed by words. Physicians of very high character and notoriety have heretofore declared my rheumatism incurable. Specifics, almost numberless, have failed to cure or even alleviate the intensity of the pain, which has frequently confined me to my room for three months at a time. One week ago I was seized with an attack of acute rheumatism of the knee. In a few hours the entire knee joint became swollen to enormous proportion and walking rendered impossible. Nothing remained for me, and I intended to resign myself, as best I might, to another month's agonies. By chance I learned of the wonderful curative properties of St. Jacobs Oil. I clutched it as a straw, and in a few hours was free from pain in the knee, arm and shoulder. As before stated, I cannot find words to convey my praise and gratitude to the discoverer of this king of rheumatism."

The Chicago Times says: "Everybody on the South Side knows J. D. L. Harvey, Esq., who has been a resident of Chicago for over twenty years. Mr. Harvey expressed himself on the "Oil subject" as follows: "I have spent over \$2,000 to cure my wife of rheumatism. Two bottles of St. Jacobs Oil accomplished what all the medical treatment failed to bring about. I regard it a greater discovery than electricity. It is a boon to the human race, and I am very glad to have this opportunity of testifying as to its remarkable efficacy. I cannot speak too highly of it, and I would be recreant to my duty to those afflicted did not I lift my voice in its praise."

The Philadelphia Ledger says Mr. George I. Graham, 820 Nineteenth street, Philadelphia, is a journalist of many years' experience, and is actively connected with the Philadelphia Sunday Mirror, a leading theatrical and musical journal. During the "late unpleasantness" Mr. Graham was Captain of Company K, one hundred and eighty-third Pennsylvania regiment, and through exposure in the field he contracted a variety of ills, and he says a very troublesome case of rheumatism in the right leg and foot was a war inheritance that he had in vain tried to get rid of, until he was recommended to try St. Jacobs Oil. He states that he felt a slight relief even on the first application of the Oil. Before the first bottle he purchased had been used up he had but few traces of his rheumatism and at this time he says the disease has entirely left him, which he attributes entirely to the use of St. Jacobs Oil. He remarks: "No person need suffer with rheumatism if St. Jacobs Oil can be obtained; to those who are afflicted with that complaint it is worth its weight in gold."

The Chicago Inter-Ocean says: Captain Paul Boynton, the world-renowned swimmer, thus speaks of the old German Remedy: "From constant exposure I am somewhat subject to rheumatism pains, and nothing would ever benefit me until I got hold of this old German Remedy. Why, on my travels I have met people who had been suffering with rheumatism for years; by my advice they tried the Oil and it cured them. I would sooner do without food, for days, than be without this Remedy for one hour. In fact I would not attempt a trip without St. Jacobs Oil, as I do not see how I can get along without it."

St. Jacobs Oil has been endorsed by persons of national reputation, who would not lend their names if they were not convinced that it was a duty they owed to suffering humanity: they have experienced the wonderful effect of the Great German Remedy, and they want their fellow creatures to know the result. We would only mention in this connection the Rt. Rev. Bishop Gilmour, of Cleveland, Ohio; Excellent for rheumatism and kindred diseases; it has benefited me greatly." Mme Marie Salvotti, prima donna, Wilhelmj Concert Troupe: "Nothing can compare with it as a prompt, reliable cure for ailment named." William H. Wareing, Esq., Assistant General Superintendent, New York Postoffice: "Proved all that is claimed for the Oil, and found efficacious, ready relief for rheumatism complaints." Hon. Thomas L. James, Postmaster, New York, referring to Superintendent Wareing's report concerning St. Jacobs Oil: "I concur." Prof. C. O Duplessis, Manager Chicago, Ill.: "Our professionals and amateurs use it in preference to everything they have ever tried." George W. Walling, Esq., Superintendent Police, New York City: "Members of this department relieved of rheumatism by its use." Stacey Hill, Esq., Mount Auburn Inclined Plane Railroad, Cincinnati, Ohio: "Undoubtedly it is a remarkable medicine." Captain Henry M. Holzwarth, Chief Detective Force, Cleveland, Ohio: "Surprising relief: a world of good." Prof. Edward Holst, pianist and

composer, Chicago, Ill.: "Its effects are in harmony with its claims." In conclusion we would say that it is the imperative duty of every family to have a bottle of St. Jacobs Oil on hand for all emergencies; for the remedy is a true friend in need, and the occasion for its immediate use may come when it is least expected. Follow this advice, and it will not be long before you will join us in calling St. Jacobs Oil "A National Blessing."

Family Department.

ADVENT SONG.

I.
Thou art coming, O my Saviour!
Thou art coming, O my King!
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing!
Coming! In the opening east,
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells?

II.
Thou art coming, Thou art coming!
We shall meet Thee on Thy way,
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
All our hearts could never say!
What an anthem that will be,
Ringing out our love to Thee,
Pouring out our rapture sweet
At Thine own all-glorious feet!

III.
Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure:
Certainty shall make us strong,
Joyful patience can endure.

IV.
Oh! the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
Brought to Thee with glad accord!
Thee, my Master and my Friend,
Vindicated and enthroned;
Unto earth's remotest end
Glorified, adored, and owned!

F. R. HAVERGAL.

CATHOLIC.

"Words are things." The misuse of the word Catholic, through ignorance or inattention, favours and helps those who so use it by design. "That is the Catholic Church," "that is the Catholic cemetery," from the Protestant is a concession that gives aid and comfort to the Bishop of Rome, that he is not slow to avail himself of.

The fact is, the official name in the Creed of Leo and in the Catechism of Trent is not Catholic, but "The Holy Roman Church." There can be no just ground of offense in using the title which the standards authorize and the facts of history justify. But to confess in the Apostles' Creed our belief in "The Holy Catholic Church," and then apply the term to that which is merely Roman, is a glaring inconsistency, is an offence against truth that a Churchman should not be guilty of.

As a mere sect, with a handful of notions that constitute our peculiarities, the sooner we get out of the way the better, and make one less amid a chaos of denominations that divide and weaken our popular Christianity.

But if we float the same old banner which once marshalled a united and triumphant Church, we must stand by our colours and labour and wait for God's own time, when what has been shall be again, even "One Fold and one Shepherd."—Church Times.

THE DYING SOLDIER.

"Put me down," said a wounded soldier in the Crimea, to his comrades who were carrying him; "put me down; do not take the trouble to carry me any further; I am dying."

They put him down, and returned to the field. A few minutes after, an officer saw the man weltering in his blood, and said to him, "Can I do anything for you?"

"Nothing, thank you."
"Shall I get a little water?" said the kind-hearted officer.

"No, thank you, I am dying."
"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. "I have that peace; I am going to that Saviour. GOD

is with me; I want no more." These were his last words, and his spirit ascended to be with Him he loved.—Selected.

A HAPPY CUSTOM.

It is related by travelers, as an instance of how little the customs of Eastern nations have changed during many hundreds of years, that in the fields of Palestine the very same words may be heard now as in the days of Boaz and Ruth.

When the master enters the harvest field he salutes his reapers just as Boaz did—

"God be with you"
And the peasants respond always in the words—
"God bless thee."

It is a happy custom, that may well see no change. We should all do well to use this ancient salutation—
"The Lord be with thee."

NOT A LIAR.

A little lad having loitered on an errand recollected himself, and rushed back to his uncle's workshop with all speed.

"What are you running yourself out of breath in that manner for?" asked one of the men. "Tell your uncle that the people kept you waiting."

"Why, that would be a lie!"

"To be sure it would, but what's the odds?"

"I a liar! I tell a lie?" cried the boy, indignantly. "No, not to escape a beating every day. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven."

WELL BUILT CHRISTIANS.

A WELL BUILT Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies, to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in a polite falsehood. He does not keep the fourth commandment on Sunday and break the eighth on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor in temperance for other folk and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrears for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons that he is as cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors ever out-run his well-ordered conversation.—Cuyler.

As a practical proof that Christianity is not losing ground, the following statistics, taken from a report made professedly with great care, were given to a recent convention in the city of New York. In 1800 the population of the United States was 5,308,483, and the number of communicants in Evangelical churches was 364,872, or 1 to 14½ of the population. In 1850 the population of the United States was 23,191,876. The number of communicants in Evangelical churches was 3,529,968, or 1 in every 6½ of the population. In 1880 the population of the United States was 50,152,806. The number of communicants in Evangelical churches was 10,095,963, or 1 to every 5 of the population.

THE Christmas publications of Messrs. Frederick Warne & Co., of London, England, include "The Major's Big-talk Stories," illustrated, (price 3s. 6d.), by F. Blake Crofton. Some of these imaginative tales have already appeared in St. Nicholas, from which magazine one of them ("A Vacillating Bear") was copied in our juvenile column last year.

Deaths.

GLOVER.—On the 29th ult., at 181 South Park Street, Halifax, the wife of Lieut.-Gov. Glover (of the Windward Islands) of a daughter.

Baptisms.

At the North-West Arm Mission Chapel, on the afternoon of the 1st Sunday in Advent, by the Rev. John D. H. Browne, Harry Selwyn, infant son of Thomas and Louisa A. Goudge; and Florence Blanche, infant daughter of Osborne and Jane Warner, all of the North West Arm.

Marriages.

BOYD-SMITH.—At Keswick Ridge, 22nd Oct., by Rev. Wm. LeB. McKiel, B.A., Rector, Fenwick Boyd, of Norton Dale, York Co., son of Mr. Andrew Boyd, Chamcock, St. Andrews, to Nellie, daughter of the late Mr. Robt. Smith, of St. John, N. B.

Deaths.

GRAHAM.—At Halifax, 3rd inst., after a long illness, Thomas Graham, Deputy Commissary-General.

GRIMMER.—At St. Stephen, 28th ult., Edward, third son of the late John F. Grimmer, Esq.

ATHERTON.—In Fredericton, on 30th November, John Atherton, Sr., aged 82 years.

CREIGHTON.—At Dartmouth, on Monday, 5th inst., Isabel Ann, relict of the late George B. Creighton, in the 84th year of her age.

WALKER.—At Elliott Row, on Thursday, 1st inst., Patience, widow of the late Wm. Walker, aged 68 years, leaving seven children to mourn their loss.

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
CHURCH OF ENGLAND.

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CHRISTIAN BENEVOLENCE.

THE present century has been remarkable for the gifts of Godly men and women to the Church of Christ. Many millions of pounds have been given in England and the United States to the work of missions, building and restoring churches, building and endowing schools, orphanages and other institutions, and in aiding the myriad enterprises which the Christian activity of the age has organized. For instance, within the past week from different parts of God's vineyard has come the cheering intelligence of large gifts for Christian work in connection with our Church.

The Sydney Mail says it is authorized to state that, through the munificence of one of the truest friends of the Church of England in New South Wales, the vast diocese of Goulburn is about to be subdivided. The Hon. John Campbell, M. L. C., of Sydney, has set apart for the glory of God and the good of His Church, £10,000 toward the endowment of a new Church of England see, which is to be formed out of the western part of that of Goulburn and a portion of that of Bathurst. A correspondence upon this subject has for some time been carried on with the authorities of the Church of England.

In the United States, the late Mr. C. Northam has left \$125,000 to Trinity College, Hartford, the Church College of New England. And in our own Canada, that liberal minded man, Mr. A. F. Gault, of Montreal, has offered \$30,000 to free Trinity Church in that city from debt. He lately gave \$40,000 to our Theological College in Montreal and for a stipend for the Principal. Such gifts show us that there are some, at least, possessed of large means who recognize that they are only stewards of their property.

If all who are blessed with wealth would consider what blessings they could scatter around them by judiciously giving a part of it to the service of God, our important enterprises would not be allowed to languish. "Them that honour me, I will honour," says God, and we cannot doubt that they who will honour God with their substance in life will receive the fulfilment of that promise. King's College, Windsor, and Bishop's College, Lennoxville, are needing endowments; Home Missions are suffering everywhere for want of funds; local endowments are needed in almost every Parish; schools, orphanages and other benevolent institutions ought to be founded; dioceses need subdivision; fields are white to the harvest at home and abroad, and there are no reapers for lack of means to send them; while the words of the Almighty ring in our ears, "The silver and the gold are Mine." We have open-handed and generous laymen among us, but they are few among the many. We do not forget the generous gifts of the rich in these Provinces, and the equally precious gifts of those of small means. But "where are the nine?" The gifts to the glory of God come but from the one out of the ten, the other nine apparently forget Who it is that "gives them the power to get wealth." Two of the laymen to whom we have alluded above will have the satisfaction during their lifetime of seeing the happy results flowing from their generosity. How much more satisfactory are these gifts during life than the legacies which are paid long after the donor is dead. May God raise up more generous hearted men and women to give of their abundance for the advancement of God's glory, and the good of His Church.

OUR COLLECTS.

THEIR HISTORY AND SOURCES.

(Compiled for the Church Guardian.)

No. III.

I have endeavoured in the two preceding papers of this series to give some account of the sources from whence are derived the Collects of our English Prayer Book. Those sources range over a period of more than twelve centuries. From the Sacramentary of Leo the Great, Bishop of Rome, A. D. 440, to the final Revision of our Prayer Book after the Savoy Conference in A. D. 1661, carried out under Cosin, Prince Bishop of Durham, is a space of twelve hundred and twenty-one years. During this long period the devotional treasures of our English Church were gradually accumulating. Before giving a history in detail of each of our Collects, it may be well briefly to recapitulate the different sources to which they may be traced. I will mention them in their chronological order:

The Sacramentary of Leo the Great, Bishop of Rome, A. D. 440.

The Sacramentary of Gelasius, Bishop of Rome, A. D. 492.

The Sacramentary of Gregory the Great, Bishop of Rome, A. D. 590.

The Sacramentary of Alcuin, of York, A. D. 800.

The Use of Sarum, through which the old Collects came into our Prayer Book from the above Sacramentaries, compiled by St. Osmund, Bishop of Salisbury, A. D. 1085.

The First Prayer Book of Edward VI., A. D. 1549, and the Second Prayer Book of Edward VI., A. D. 1552, both compiled mainly by Cranmer, Archbishop of Canterbury.

The Revised Prayer of the Restoration, A. D. 1661, revised mainly by Cosin, Bishop of Durham.

I proceed now to give an arrangement of the ninety-eight Prayers, called Collects in our Prayer Book, (see paper No. I), following the above chronological order:

To the Sacramentaries of Leo, A. D. 440, we owe the Collects for the third Sunday after Easter, and those for the fifth, ninth, tenth, twelfth, thirteenth and fourteenth Sundays after Trinity—seven Collects in all. Two of these Collects were amended by Gelasius, those for the tenth and twelfth Sundays after Trinity; and those for the ninth and thirteenth Sundays after Trinity were materially improved by Cosin at the last Revision of our Prayer Book.

To the Sacramentary of Gelasius, A. D. 492, we owe the Collects for the fourth Sunday in Advent, Holy Innocents' Day, Sixth Sunday in Lent, Good Friday, No. 2, Easter Day, the first half, fourth and fifth Sundays after Easter, the first, second, sixth, seventh, eighth, eleventh, fifteenth, sixteenth, eighteenth, nineteenth, twentieth, and twenty-first Sundays after Trinity, the first of the final Collects in the Communion Office, the Collects for Peace and for Grace in the Morning Prayer, the Collects for Peace and for Aid against Perils in the Evening Prayer, and the Collect in Visitation Office for the Sick—in all, twenty-four and a half. Two of these were amended by Gregory; the Collect for Easter Day was completed by him, and that for Grace in the Morning Prayer, the germ of which was found in the Sacramentary of Gelasius, was expanded by Gregory into its present form, the only addition that our Reformers made to it being the significant and valuable word "safely"—"Who has safely brought us to the beginning of this day."

Some of these Collects, which can be traced to the Sacramentary of Gelasius, underwent considerable alteration at the hands of our Reformers and Revisers. The germ only of the Collect for Holy Innocents' Day is to be found in the Sacramentary of Gelasius; it was expanded into its present form by Bishop Cosin at the last Revision, so that it might almost be ranked among the Collects of the Restoration. The Collects for the eighth and eleventh Sundays after Trinity were materially improved by Cosin. The Collect for the nineteenth Sunday after Trinity was amended by both Cranmer and Cosin. The old Gelasian Collect ran thus: "O God, forasmuch as without Thee we are not able to please Thee; grant that the working of Thy mercy may direct our hearts." The Collect, as amended first by Cranmer and finally by Cosin, stands now—"O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts." Cranmer added the words "in all things" "and rule"; and to Cosin we owe the happy

change in the wording of the Collect by which the Holy Spirit's personality and influence are brought prominently forward. In the Collect for the twentieth Sunday after Trinity we can also detect the master hand of Cosin, not only in rounding off the angular terseness of the Latin into rhythmical English, but also by the introduction of one word which is a decided improvement on Cranmer's translation. Till the last Revision, the last clause of that Collect stood thus: "that we, being ready both in body and soul, may, with free hearts, accomplish those things that Thou wouldst have done." This, "with free hearts," was a too literal translation of the Latin; Cosin exchanged this for one expressive word, "cheerfully"—"That we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldst have done." Surely this, though only a single and a slight stroke, was the stroke of a master's hand. "Cheerfully" is just such a translation as catches the spirit, while it disregards the letter of the original.

The notice of the numerous Gregorian Collects I must reserve for the next paper of this series.

ON THE BEST MEANS OF IMPROVING THE FINANCIAL CONDITION OF THE CHURCH WITH REGARD TO ITS MISSIONARY WORK OR OTHERWISE.

A Paper Read by the REV. P. J. FILLEUL at a Rural Deanery Meeting, held at Weymouth, Nova Scotia, on the 12th October, 1881.

(Concluded.)

It has sometimes been objected that there are some passages in the New Testament which leave the amount of their gifts to God to the liberality and discretion of Christians; and 2 Cor. ix. 7 is adduced as an instance—"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver." Now we know that Scripture cannot contradict itself, and that one portion is not to be set up against another. In Exodus xxv. 2 we have: "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." Surely the Jew would never suppose that these words could exempt him from discharging the obligation he was under in the matter of the tenth! And precisely so with Christians. They had before been enjoined to contribute weekly as God had prospered them, and therefore they could not plead 2 Cor. ix. 7 for exercising their discretion and liberality; it would be putting a sense upon the Apostle's words entirely foreign to their meaning; some might be induced to lower their gifts to so mean a scale as to be unworthy of the Lord's acceptance, while others might contribute nothing at all. But this would be manifestly opposed to the spirit of the Christian dispensation, "Freely ye have received, freely give."

We are thankful to know that in nearly all our Churches (perhaps in all), the weekly offertory obtains. In this respect, then, we have acted upon the injunction of St. Paul; but it is no breach of charity to suppose that there has been a neglect in the other part, the giving "as God has prospered" us, else the last four years would not exhibit so sad a diminution of the income of the Board of Home Missions. Hence it is imperative that the pulpit should give no uncertain sound in this as well as in other matters. The giving according to their ability should be strongly urged upon our people. They will know that this is part of "the whole counsel of God," which we hold in trust, which we dare not surrender. They will then learn the great sin of withholding from God any portion of the means which belongs to Him. And we may be sure that there will always be some true-hearted ones, who, devoted as they are to "Christ and His Church," will deem no sacrifice too great in conforming themselves to the requirements of His Word; and faith, patience and prayer, will gradually induce others to adopt this "more excellent way." Nor must we overlook the young. They should be early imbued with just views of contribution, and, in many an instance, the habit of giving will grow with their growth and strengthen with their strength. Who can estimate what their future influence may be?

We beg also to recommend the subjoined means as calculated to increase the finances of our Church Institutions:

1. Tracts on the duty of contributing to the cause of God, written in a terse and attractive style.

2. Let the "envelope system" be more extensively adopted; when fairly tried it has yielded an increase in the weekly contributions.

3. Missionary Boxes.—These should be found in our churches and in the houses of many of our people, and what pastor has not found the young most willing and joyous helpers in his work? Missionary boxes entrusted to them will never be returned empty.

Now, if what was suggested be faithfully and systematically carried out, can we doubt what the results will be? Why, the clergy will then be in a condition of comparative comfort, and saved from those distracting anxieties which an insufficient maintenance can scarcely fail to create in the holiest and the best, and their people will not be among the least benefited; several of our Parishes will not be left vacant, the missionaries seeking, from dire necessity, more congenial fields of labour. The neglected parts of the Province will be blessed with the preaching of those grand truths which are the salvation of immortal souls. King's College, our own Seminary of Learning, will be placed upon a firm and permanent basis. The training of the future clergy is a matter of momentous importance. Should the College, however, be crippled in its resources, the candidates for orders will suffer loss. These are days when ministers should be well-learned men, and when theological topics are discussed with much freedom, boldness, if not irreverence. An eminent Missionary in India, who gave a great impulse to the Missionary cause, said that "a devoted, devout and learned clergy will save a Church in the worst of times."

"Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

Will any one be eventually a loser who faithfully complies with these words? In accepting God's care and blessing have we not ample provision? Does not the cause of God in our midst loudly call for self-denial and liberality at our hands? Will not the setting apart of a specific sum weekly for His service induce prudent habits and check the thoughtless expenditure and extravagance so inconsistent in His professed followers, and which not seldom prove sources of self-reproach, misery and sorrow? Let us confess our short-comings, for without a spirit of humiliation there can be no amendment. Then, looking at the Cross in the hour of Christ's redeeming agony we shall feel that all we have, of property, talents, influence belong to Him; and so ours will not be an abstract liberality. We shall not give apart from the love of Christ. THE LOVE OF CHRIST! oh! how it will ennoble and exalt the heart to be actuated by this soul-subduing principle! For when the love of Christ is in the heart it will be the constraining motive of all our obedience. Love will prompt the enquiry, "How much owest thou unto my Lord?" "What reward shall I give unto the Lord for all the benefits that He hath done unto Me?" The grateful response of love to the importunate appeals of His Church will be, "My goods are nothing unto me." "The silver and the gold are Thine, of Thine Own, O Lord, we give Thee!"

THE CHURCH'S CARE FOR CHILDREN.

(Written for the Church Guardian.)

In imitation of her Divine Head, the Church has always cared for her little ones. One of her services bids "the Curate of every Parish often admonish the people that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause"; so early does she wish them to be made "members of Christ, children of God, and inheritors of the Kingdom of Heaven." Perchance the lamb is sick, even unto death. "Notice" being "given to the minister of the parish," he is bidden to offer "a prayer for a sick child," "that if it shall be God's pleasure to prolong his days here on earth he may live to Him and be an instrument of His glory, by serving Him faithfully and doing good in his generation; or else receive him into those heavenly habitations where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity." In her Litany she beseeches the Good Lord for "young children" and "fatherless children." In commemoration of the murder of the Innocents by Herod, she appoints a Collect, Epistle and Gospel. In order that they may be fed with food suited to their tender years, their sponsors are bidden to

"to call upon them to hear sermons," while the sureties themselves are to teach them, "so soon as they shall be able to learn, what a solemn vow, promise and profession" was made for them in the Sacrament of Baptism; and further, "are to take care that they be brought to the Bishop to be confirmed by him, so soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments, and be farther instructed in the Church Catechism set forth for that purpose." Many are the little ones who "come up and are cut down like a flower"; many the buds which never expand on this bleak earth. Yet is it not a consolation to the weeping parent to know that the Church says, authoritatively, that "it is certain, by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

"And singing children o'er the grave
Like cherub chaunters stood,
Pouring their angel lullabies,
To make its slumber good."

As with the Good Shepherd, every lamb is precious to her.

"Our mother, the Church, hath never a child
To honour before the rest,
But she singeth the same for mighty kings,
And the veriest babe on her breast;

And the Bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed.

She sprinkles the drops of the bright new birth
The same on the low and high,
And christens their bodies with dust to dust
When earth with its earth must lie.

Oh, the poor man's friend is the Church of Christ,
From birth to his funeral day;
She makes him the Lord's in her surpliced arms,
And singeth his burial lay."

Can such a Church be regarded as bigoted? a Church to be shunned? Ought she not rather to be regarded as a tender mother who prays with her Lord for the children committed to her care—"not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil"—so lovingly does she throw her protecting arms around her little ones, lay her hands upon them and bless them. Tenderly she watches the opening intellect; tenderly she teaches them to lisp the prayers and praises of their Father. While others refuse, she regards "the Baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ." That her "sons may grow up as the young plants," and her "daughters may be as the polished corners of the temple," she early plants them "in the House of the Lord," and hence it is they "flourish in the courts of the House of our God."

If one have a highly-prized instrument how careful will he be to forbid unskilful hands from sounding its delicate notes lest the harmonies be thereby seriously impaired, its strings rendered unfit for skilful fingers to run over. Some one has beautifully spoken of the mind of the child as a harp with a thousand strings, so sensitive as to respond with thrilling vibrations to the softest touch. And yet we see parents placing these delicately formed instruments in the hands of those who are totally unfit to draw forth melodious strains. To drop rhetoric, and to "speak words of truth and soberness," there are thoughtless parents who prefer sending their children to Romish or Dissenting schools, knowing the influence they bring to bear upon these delicate minds, and express surprise when they bring forth discordant sounds rather than harmonious notes. But who is to blame? Surely not the Church, for she bids "the Curate of every Parish diligently upon Sundays and Holy Days, after the Second Lesson, at Evening Prayer, openly in the Church, to instruct and examine so many children of his parish sent unto him as he shall think convenient in some part of the Catechism." Thus does she from first to last,—almost from the first breath the child draws to the last moment of his life—endeavour to train up her little ones in the way they should go, knowing by experience, as also from the Word of God, that when they are old they will not depart from it.

BENJAMIN T. H. MAYCOCK.

D. C. COOK, CHICAGO.

We scarcely need draw the attention of our readers to D. C. Cook's advertisement, to be found in another column; its prominent proportions will not allow it to be overlooked. But we may, in justice to Mr. Cook, and for the benefit of our

readers, say, that he is quite prepared to fulfill all that he promises; and that the literature sold by him at such marvellously low prices is just what is wanted in every S. S. Library, and in every home in the land.

THE REVISED VERSION OF THE NEW TESTAMENT.

A Paper read by the REV. D. SMITH at a Rural Deanery Meeting, held at Cow Bay, on St. Luke's Day, 1881.

(Continued.)

2. The changes of translation are much more numerous than those occasioned by the adoption of new readings into the Greek Text. Bishop Ellicott, in his interesting speech in the Upper House of Convocation on May 17th, said that the average number of changes in the Gospels was between eight and nine in every five verses, somewhere about one and a half (or three in every ten verses) being for critical reasons; and in the Epistles fifteen changes in every five verses, one and a half, as in the Gospels, being for critical reasons. This calculation he had found "on a rigidly accurate examination of the Revised Version of the Sermon on the Mount and the General Epistle of St. James." In the Gospels, then, according to this calculation, the changes of translation are in the proportion of five to one to those consequent on changes in the Greek text, and in the Epistles nine to one. I have myself examined the whole of St. John's Gospel and the First Epistle to Timothy, and my figures differ somewhat from those of Bishop Ellicott. In the Gospel I have noted more changes, and in the Epistle fewer than his averages—viz., in the Gospel about nine and three-quarters to every five verses, about one and two-thirds being for critical reasons, and in the Epistle twelve and a half to every five verses, about one and a quarter being for critical reasons. The change of a single word for grammatical reasons, or of several words immediately connected; the substitute of one word for another as more accurately representing the original; a change of order, whether of two or three words, or of many; and a change of the Greek text, whether again of one word or of many, I have reckoned each as one change. In St. John's Gospel I have marked about seventeen hundred and twenty changes; and in the First Epistle to Timothy two hundred and eighty-five. And so far as I can ascertain from a comparison of the Revised Version with the Textus Receptus and the Digest of various readings in Alford's Greek Testament, two hundred and ninety-three in the Gospel, and twenty-eight in the Epistle, have been occasioned by the adoption of new readings. I do not vouch for the strict accuracy of the figures; on a careful revision I should probably have to make some correction. But I venture to say, with some confidence, that such correction would not be very considerable.

I have brought with me, as a possible aid to our discussion after the reading of this paper, my analyses of the changes in the two books, in which you will find the readings of the two Versions, with the marginal readings also; the Greek of the Textus Receptus, where the changes are changes of translation; and where a new reading has been adopted into the Greek text, this new reading and the reading of the Textus Receptus which has been discarded.

I purpose presently to speak more in detail of the results of my examination of the two books, as representing not unfairly the nature and character of the Revision generally. But before proceeding to this, there are a few changes of translation in some of the other books which strike me as worthy of special mention; some as dealing with passages familiar to us all and early imprinted on our memories, and which we would fain have retained; others as bearing on some of the doctrines of our most holy Faith. I will not attempt to classify them, but take them in the order in which they occur in the New Testament.

In the 5th chapter of St. Matthew, in the Authorized Version, these words are found three times, "Ye have heard that it hath been said by them of old time;" the margin in the first place having "to them," which is, of course, to be understood in the other two cases. The Revised Version has "to them" in the two cases in which "autois" is retained in the Greek Text. And this undoubtedly is the correct rendering. As a matter of fact the commands and prohibitions in question were not spoken by them of old, but to them by God through Moses. And the passage, as amended, is interesting and important, as an instance of what Canon Liddon calls "the intense authoritativeness of Christ's teaching." "He sets Himself above the great Legislator, above the Law written by the finger of God on Sinai. . . . He neither explains, nor exaggerates His power to review the older Revelation, and to reveal new truths; He simply teaches, He abrogates, He establishes, He sanctions, He unfolds, as the case may be, and in a tone which implies that His right to teach is not a matter for discussion." The change in the Lord's Prayer in Matthew vi. 13, "Deliver us from the evil one," together with the corresponding change in the great Intercessory Prayer in St. John xvii. 15, is a change which most of us are reluctant to make. When the present discussion between the Bishop of Durham and Canon Cook is finished there will be little left to be said on either side. For myself I began the perusal

of Dr. Lightfoot's articles with a very strong feeling against the change. But it seems to me that he has proved, (1) that "πο πονηρος" the "Evil One," is a more common expression in the New Testament than "το πονηρον," the "evil thing"; (2) that while the testimony of the earliest Versions cannot be said to do more than point to the masculine rendering of "του πονηρου," they give no authority at all to the neuter rendering; (3) that the Eastern Liturgies are in favour of the masculine, and the Western in favour of the neuter; (4) that the earliest Latin Fathers and the earliest Greek Fathers, of whose opinions we have any certain knowledge, take "του πονηρου" as masculine, and that the neuter rendering, which in the Western Church supplanted the masculine, is first distinctly seen in the writings of St. Augustine at the end of the fourth and the beginning of the fifth century. (Since the above was written I have read Canon Cook's reply in the Guardian of September 28th. His arguments have not led me to modify the above. But at the same time they go far to show that there is not such "an overwhelming preponderance of argument against the Authorized Version, and a similar preponderance in favour of the rendering" substituted for it, as to make the change a necessity.) The new rendering of "αρχιμενος" in Luke iii. 23, "when he began his ministry," is a great improvement grammatically, and also suggestive as shewing that our Lord began His Ministry at the age appointed for the Levites to enter upon the services of the Sanctuary. In the same Gospel I would notice another change as clearly required on grammatical grounds, and equally suggestive. In chap. xxiii. 42, we read, "Lord, remember me when thou comest in (A. V., into) thy Kingdom." This change seems to me a change of translation; for, although the Vatican and one other Uncial MS. read, "eis ten basileian sou," and the Vulgate (which was followed by Luther) has "in regnum tuum," all the other Uncials which contain the passage, with the exception of the Codex Bezae, which has "en tes hemeras tes eleusous" (in the day of Thy Coming), "en te basileia sou," which is also the reading of the Textus Receptus. The dying thief, or rather robber, looked forward by faith to the Messiah's Coming in His Kingdom, and asked to be remembered by Him in that Day. In the Acts of the Apostles I will notice only two alterations, viz., "those that were being saved" for "such as should be saved" in chap. ii. 47; and, "Did ye receive the Holy Ghost when ye believed?" and they said unto him, we did not so much as hear whether the Holy Ghost was given," in chap. xix. 2. The former passage (with which compare the alterations in 1 Cor. i. 18 and 2 Cor. ii. 15) is now grammatically correct; and no longer seems to give its sanction to the doctrine of final perseverance, but plainly teaches that all the members of the Church are in "a state of salvation." The latter change, as clearly required by the rules of grammar, makes the passage more intelligible and more consistent with what we read elsewhere, and it would seem, with the facts of the case. St. Paul, not knowing that the Ephesian disciples had received only the Baptism of John, asked them if the Holy Ghost had been conferred upon them when they became believers, that is, at their Baptism. And their reply was, that they did not at the time so much as hear of the Holy Ghost being given. It is very improbable that they had never heard of the Holy Ghost at all. The alterations in Phil. ii. 5-7 are very interesting, and make the passage much clearer in its bearings upon the voluntary humiliation and the Incarnation of the Son. In Titus ii. 13 and 2 Peter i. i, by attention to the rules of the Greek Article, the Revisers have made changes which furnish additional testimonies to the Divinity of Christ; "our Great God and Saviour Jesus Christ," and "our God and Saviour Jesus Christ," the word "our," which has no equivalent in the original, being omitted in both places before Saviour, and the words "God and Saviour" being thus clearly seen to refer to the same Person, even Jesus Christ. Lastly, in James ii. 14 there is a slight change, which at the same time is of some importance as regards the connection between faith and works. In the Authorized Version St. James is made to ask, "Can faith save him?" The Revised Version has, "Can that faith save him?" "he pistis," the faith of which he has been speaking, a barren faith. This list might be prolonged to almost any length. But the changes above mentioned, with those which I shall presently review in St. John's Gospel and the First Epistle to Timothy, will suffice to indicate the kind of treatment to which the Authorized Version has been subjected in the matter of translation.

In this connection I may be allowed, perhaps, to confess myself unable to see the necessity or the advisability of the marginal note on Romans ix. 5. The Revisers retain the former translation so far as it asserts the Divinity of Christ; "whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever." But in the margin they add: "Some modern interpreters place a full stop after 'flesh,' and translate, 'He who is God over all be (is) blessed for ever'; or, 'he who is over all is God, blessed for ever.' Others punctuate, 'flesh, who is over all. God be (is) blessed for ever.'" The early Uncial MSS. do not help us here, having no system of punctuation. But all the early authorities, so far back as they can be traced, interpret the passage as our Version do. Two MSS. of the 11th and 12th century are the first authorities for placing a period after "flesh"; and one MS. of the same date for placing it after "all." Dean Alford, who certainly did not belong

to the most conservative school of critics, has an admirable note, of which I give the concluding words. "The rendering given above (that is, the rendering of the A. V. and R. V.) is not only most agreeable to the usage of the Apostle, but the only one admissible by the rules of grammar and arrangement." It also admirably suits the context; for having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all, that from them sprang, according to the flesh, He who is God over all blessed for ever. Had the Revisers generally any doubts as to a rendering so strongly supported? Or was the insertion of the marginal note a concession to a very small minority?

(To be continued.)

A DISTINCTION.

THERE are certain characteristics of our Church never comprehended by those without, and but inadequately by those within. It is said, why does the Church allow that? And this is said, it may be with reference to an opinion, or a practice, or a personal habit. It is quite forgotten that the Church is not of man's making. It is God's. He ordained its terms of membership and communion. These the Church can neither make nor unmake. She has simply to do her appointed work in the fulfillment of her great trust. "But," we hear it said, "such and such a Church would not allow this, or would not permit that." Possibly not. A Church that is of men can do what it likes. It can make its own Creed, its ministry, its Sacraments, rules and regulations of whatever sort it will. It can make drab-colored clothes and bad grammar terms of membership. Its Creed may be Calvinism or Arminianism, or neither. It may believe in dancing, or not believe in dancing; may make any condition it pleases as to opinions, or dress or amusements. But it is not so with us. We receive a Kingdom. God's Kingdom, as He saw fit to make and order it. Its Faith, its Order, its Sacraments, its Holy Books, are not of us. The Church does not say, and has no right to say, that a man's opinion shall be thus and so, or that in every respect his practice shall be this or that. Therein God has not said; so we have no right to say.

The Church has a Faith which it must proclaim. It has Sacraments which it must administer on the conditions that God gave. For heresy or notorious evil living it indeed administers discipline, but not for individual opinion or dress or the recreations or amusements of its individual members. These may be wise or otherwise. For that in which he allows himself, the individual is accountable, not to man but to God.

The sum of the matter is this: A denomination can be whatever it chooses to be. God's Kingdom, however, must be what He made it, neither more nor less, neither narrower nor wider. Those without misjudge it because they do not understand it. There are some, too, within who are of sect thought and feeling, who are dissatisfied and disappointed simply because the Church cannot be brought into the attitude of a sect. But those children of the Kingdom who know it for what it is, receive it as God made it, and rejoice in the blessed liberty wherewith Christ has made them free—free alike from narrowness on the one hand and looseness on the other—free to work out their salvation with fear and trembling, and so make their calling and election sure.—Living Church.

RELIGIOUS EXCITEMENT.

THE Bishop of Manchester, preaching at Oldham, on the 20th ult., referred to the visit of Moody and Sankey, and said that he feared some forms which religion was taking among well-meaning but fanatical men were far from the spirit of soberness which pervaded Christ's teaching, and he feared the effect of startling excitement passed away as rapidly as it was produced. "Where," he asked, "were the tens of thousands who rushed to hear Moody and Sankey at Manchester? They must not suppose that because a man could cry: 'Glory, Hallelujah!' he was saved."

Correspondence.

A QUESTION.

(To the Editors of the Church Guardian.)

Acts xx. 26: "Wherefore, I take you to record."
Greek, *marturomai*.
Vulgate, *Contestor*.
Revision, I testify.
Author. Ver., I take you to record.

The latter, a phrase probably familiar when the Authorized Version was issued, but at present obsolete.

Is "record" a substantive, and pronounced "rec-ord"? or is "to record" infinitive, and to be pronounced "re-cord"?

It is a question, not of Greek nor of the sense of the verse, which is clear, but of the grammar of "I take you to record," i. e., whether "record" is a noun or not. *Vide* Deut. xxx. 19; Isa. viii. 2; and, Chron. xvi. 4, etc., in the Authorized Version.

Nov. 26th, 1881.

A. B.

The Week.

HOME NEWS.

Mr. Sandford Flemming, C. M. G., has been elected a director of the Hudson Bay Company.

Lieut. Governor Cauchon has sold his farm of five hundred acres, in the suburbs of Winnipeg, to the Syndicate for \$100,000.

The highest point reached by any railroad is 16,646 feet over the Andes. 853 gross of Esterbrook's pens would stretch the distance.

The steamship "Peruvian," on her last voyage from Halifax, took 16,000 barrels of Canadian cheese and 1,000 barrels of apples. Both find a good market in London.

The first lecture of the course, under the auspices of the Young Men's Christian Association, Halifax, will be delivered on Tuesday evening, 13th inst., in Association Hall, by Peter Lynch, Q. C. Subject, Louisburg. Chair to be taken at 8 o'clock.

Notice has been given that an application will be made to Parliament for an Act of Incorporation for a Company to be called "The Nova Scotia Railway Company," with power to acquire all the railroads in that Province, finished or unfinished, with the exception of the Intercolonial.

Canada is being visited by Count Andrassy, ex-Chancellor of Austria, Dr. Meyer, his physician, and Mr. Bateman, of London, and other Englishmen, desirous of taking a look at the North-West, which seems to be more noised about in Europe than the older Provinces of the Dominion.

Montreal, Dec. 5.—A most diabolical attempt was made to blow up the City Court House by an infernal machine, which was wound up like a clock, and contained about 10 pounds of dynamite. The matter has been kept very quiet, in order to give the police a chance of ferreting out the perpetrators. The machine is in the police station, and is a very complete piece of mechanism, made of zinc.

An Ottawa despatch says:—Since the announcement has been made that the Princess Louise is certain to return to Canada with her husband, there has been a great demand for furnished houses and lodgings for the winter. Several applications for furnished houses have come from wealthy American families, who anticipate a gay season at the Canadian capital during the coming winter.

Private letters and public advices from Manitoba are to the effect that small and large fortunes have been made by speculating in building lots. A Fredricton paper gives a sample, when it says that "Mr. John McInnis, formerly Principal of the Park Barracks School, has met with good luck. He recently disposed of a lot, which he had purchased at a low figure, for the sum of \$30,000. It was a sand lot, and being of excellent quality for building purposes had become of great value."

The Dominion revenue is still on the increase. The new and enlarged factories have not been able to supply the increased demand and the result is importation. The increase for last month amounted to about \$400,000, and for the first five months of the fiscal year now ended, the increase has been 1,730,524. At this rate the surplus for the current year will be about \$8,000,000. The Government will be able to meet all obligations for which loans were formerly made, and may pay off some of the bonded debt.

A GOOD THING TO KNOW.

Professor Herrmann, the wonderful magician, known throughout the world for his skill, used St. Jacobs Oil for a severe attack of rheumatism in the shoulder, and was cured by it. He considers St. Jacobs Oil a valuable preparation.

THE HOLMAN PAD CO. have opened a new office in St. John, N. B., at 223 Union St., for the convenience of people requiring these wonderful remedies which are curing every one. It is the greatest revolution in medical science ever known. Halifax office 119 Hollis Street.

An Eastern paper says:—"Every man who goes into the lumber woods this winter should take with him a supply of Johnson's Anodyne Liniment and Parson's Turpentine Pills. This little preparation may save months of labor and much suffering."

NEWS FROM ABROAD.

U. S. Congress assembled on Monday. Mr. Goldwin Smith has finally refused the mastership of University College, Oxford.

Jewels valued at £80,000 were stolen from Lord Hill, 80 Trevois Seat, near Chirk in the North of Wales.

London, Dec. 4.—It is officially stated that in deference to the wish of the Natal Legislature a Governor of Natal will be appointed, instead of a Lieut. Governor.

Dublin, Dec. 5.—The conspiracy against the payment of rent is extending. Intimidating, Boycotting and threats are prevalent throughout a large area of country.

London, Dec. 5.—There were 150 Jewish refugees from the south of Russia among the passengers of the steamer Lessing, which returned to Plymouth disabled a few days ago.

The Court of Queen's Bench at Dublin quashed the proceedings against sub-inspector O'Brien and Bouchier, who commanded the police on the occasion of the riot at Ballyragget, county Kilkenny, and against whom a verdict of wilful murder was returned by the coroner's jury.

FEEBLE LADIES.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taken from your system all its elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain is permanently removed. Will you heed this? Cincinnati Saturday Night.

ONE EXPERIENCE FROM MANY.

"I had been sick and miserable so long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and I used them unknown to my family. I soon began to improve and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The Mother. —Home Journal.

MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds now for sale by all Druggists at 25 cents a bottle.

THE AVERAGE BOY

and a good-sized lump of maple candy, form the materials from which we might deduct self-evident conclusion regarding the facility with which attachments are formed in early life, when the circumstances are at all favorable. Among other good illustrations we might also particularize the case of the little fellow, who, as an inducement to his indulgent maternal relative to make an addition to his customary dose of

Robinson's Phosphorized Emulsion.

suddenly brought the matter to a focus by exclaiming, appealingly—"Just gimme one more teaspoonful and I'll go right off to sleep."

Protection on Iron.

Iron, one of the principal constituents of "Harrington's Quinine Wine and Iron," is so THOROUGHLY PROTECTED in the above named popular preparation that it does not in the least degree affect the Enamel of the Teeth, and can be taken with all confidence by any one suffering from Weakness, Want of Appetite, Indigestion, Blotches, Pimples, Boils, and many other troubles arising from impure or thin blood.

After an Attack of Fever, Menses, Diphtheria or any wasting disease, HARRINGTON'S QUININE WINE and Iron is the best medicine to take. It gives lasting strength.

THE BLOOD AND NERVE TISSUES

owe their healthy existence to PHOSPHORUS, and become disorganized when it is lessened in quantity. It is necessary to the proper preservation of the functions of life as Electricity is to the Telegraph. The use of Phosphorus, combined with Cod Liver Oil, Lime, Soda, &c., in PURVES'S EMULSION, by providing, in a palatable and perfectly digestible form, all the elements necessary for the healthy growth and vitality of the body prevents and rapidly cures all diseases which are due to its being present in less quantity than Nature demands. Hence its inestimable value in Brain diseases, Nervous Debility, Wasting and other LUXURIOUS troubles, beginning in loss of flesh and vitality, with COUGHS, COLDS and BRONCHITIS, resulting in that fell destroyer of the human race—CONSUMPTION.

ST. JACOBS OIL



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Sprains of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 CENTS, and every one suffering with pain can have cheap and positive proof of its claims. Directions in Eleven Languages.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

A. VOGELER & CO., Baltimore, Md., U. S. A.

The Purest and Best Medicine ever Made. A combination of Hops, Buchu, Mandragora and Dandelion, with all the best and most useful properties of all other Bitters, makes the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ailment exists where Hop Bitters are used, so varied and perfect are their operations. They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, without intoxicating. No matter what your ailments or symptoms are what the disease or ailment is, Hop Bitters. Don't wait until you are sick but if you only feel bad or miserable, use them at once. It may save your life, it has saved hundreds. \$500 will be paid for a case so they will not cure or help. Do not suffer or let your friends suffer, but use and urge them to use HOP BITTERS. Remember, Hop Bitters is no drunken nostrum, but the "WELLINGTON FRIEND" and "HOP" and no person or family should be without them. J. J. C. is an absolute and irrefutable cure for drunkenness, use of opium, tobacco and narcotics. All sold by Druggists. Send for Circulars. Hop Bitters, N. Y. Co., Rochester, N. Y. and Toronto, Ont.



GO TO BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS

They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street.

DAVID C. COOK'S CHICAGO PUBLICATIONS.

May be ordered through D. MACGREGOR, 145 HOLLIS ST. N. B.—Sunday School Libraries supplied Christian Herald (London) Weekly, illustrated, edited by Rev. M. Baxter, Church of England Minister. Circulation over 200,000. \$2.00 per ann.

HALL'S VEGETABLE SICILIAN HAIR RENEVER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renever has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world. FOR SALE BY ALL DEALERS.

GRAND SUCCESS! DOMINION EXHIBITION, 1881. Special and only awards—Two Diplomas of Honor to W. H. JOHNSON, FOR PIANOS AND ORGANS.



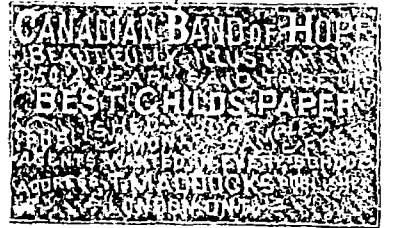
FULL GRAND "KNABE" PIANO, only Grand ever Imported to Halifax. Our Stock is such that it would take PRIZES against the World, both in PIANOS and ORGANS, embracing everything from medium to the highest price manufactured. Over 60 Gold and Silver Medals have been awarded to the "KNABE" Pianos all over the World. Now is the time to secure a superior Instrument. W. H. JOHNSON, 123 Hollis Street.

PIANOS—Knabe, Weber, Wheelock, Dominion. ORGANS—Bell and Dominion.

CLOTHING! CLOTHING! CLOTHING!

We would invite your attention to CLOTHING For Sale by us, and state that we are Manufacturers of most of Goods sold. Our Business being conducted upon the Economical CASH system, we are enabled to supply substantial Value for Money. CLOTHING made to order systematically, carefully, and promptly. TERMS—CASH ONLY.

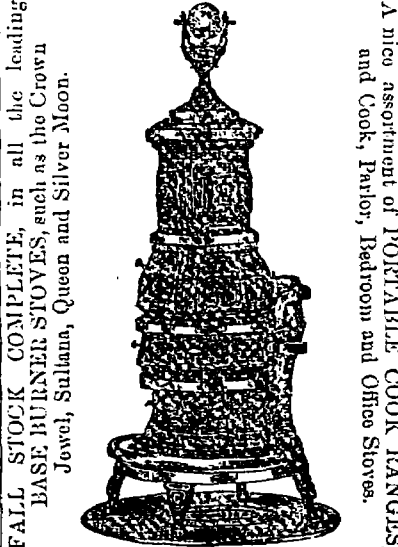
CLAYTON & SONS, Jacob facing Argyle.



CHRISTMAS AND NEW YEAR GREETINGS.

From the United Service Book and Stationery Ware house, No. 103 Granville Street. We are glad to inform our friends—Churchmen in particular—and the public in general, that we are amply provided for their gratification, with the most beautiful variety of CHRISTMAS AND NEW YEAR CARDS, FRAMED WITH SILK AND OTHERWISE, ever imported into this City, most appropriate SEASONABLE REMEMBRANCES to friends at home and at a distance. And we are glad to remind them, trusting to their paying a visit, that we are well stocked with Games of all kinds, Picture Books and Books Elegantly Bound, Boxes Colors, Math. Instruments, Inkstands, Transparent Slates, etc., etc. Also, Just Received—A select stock of Photograph, and Autograph. Albums, Scrap Albums, and Gold Pencil Cases, and Gold Pens. LOOK FOR WILLIAM GOSSIP, 103 GRANVILLE STREET, Old Province Building Side. Christmas-tide, 1881.

SIGN OF THE GOLDEN KETTLE Rent's Stove and Kitchen FURNISHING DEPOT, 31 BARRINGTON STREET.

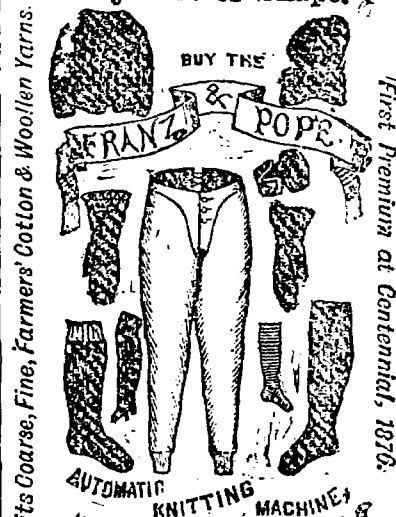


Also, a full stock of Tinware and Kitchen Furnishing Hardware, in Dish Covers, Toiletware, Bird Cages, Jelly and Pudding Moulds, COAL VASES, FIRE IRONS, Hearth Brushes, Door Mats, Clothes Wringers, and everything required for house furnishing. Particular attention paid to fitting up Furnaces and Hall Stove Pipes by careful and experienced workmen. GEORGE RENT, Proprietor.

St. Margaret's Hall, COLLEGE FOR LADIES, HALIFAX, N. S.

Patron—The Most Reverend the Metropolitan. Visitor—The Lord Bishop of Nova Scotia. Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthiness. Combined extended and thorough instruction with the essentials of a refined Christian home. Only a limited number of Pupils received. Reduction for Clergymen's daughters, or where two or three are sent from one family, and for children under 13. REV. J. PADFIELD, M. A., Principal.

THE FRANZ & POPE KNITTER, Knits all work shown on this cut, Any Size or Shape.



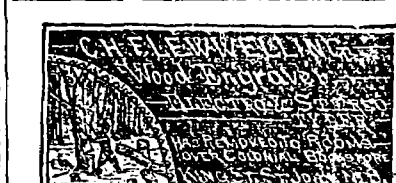
Manufactory: Georgetown, Ont.

Its price is so low that the Machine is placed within the reach of all. PRICE WITHOUT RIBBER, \$25.00. " WITH " 37.00. The above are the Manufacturers' cash prices. Send for circulars and full information to A. MONAGHAN. GENERAL AGENT FOR NOVA SCOTIA, 182 Argyle Street, Halifax.

LONDON HOUSE, WHOLESALE, November 1st, 1881.

OUR FALL AND WINTER STOCK is now COMPLETE in every Department. NEW GOODS arriving weekly. Orders by letter or to our travelers will receive prompt attention.

DANIEL & BOYD, MARKET SQUARE & CHIPMAN'S HILL, ST. JOHN, N. B.



Make Hens Lay!

An English Veterinary Surgeon and Chemist now travels. Catle Powders sold here are worthless trash. He says that in this country says that most of the Horse and that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

Mt. Allison Academy, For Young Ladies,

SACKVILLE, N. B. Affords in Literary, Musical and Fine Art Studies choice advantages. The twenty-eighth Academic Year opens AUGUST 25th, 1881. Catalogues on application. D. KENNEDY, D. D., Principal. \$66 a week in your own town. Terms and \$5 outfit free. Address H. HAZARD & Co., Portland, Maine.

David C. Cook's Sunday-School Requisites for 1882.

Enormous Saving to Schools!

There is usually quite as much money in selling 100,000 copies of a publication at 5c. as 5,000 at 25c., or 500 at \$1, and we are quite contented to make prices on this basis. We are not the least afraid of the cry of "cheap, cheap." There hasn't been half enough said in that direction, for we not only sell cheap, but even stand ready to GIVE AWAY OUR GOODS where a trial does not demonstrate to the buyer that they are BETTER than others, no matter how dear. We employ the ablest writers, and pay for all MSS., using more original matter than any two other publishers in this line, having employed and paid nearly two hundred writers during the past year, besides seven editors. Nothing partisan or sectarian admitted. Sales last year aggregated twenty-six million copies; this year, thirty-six millions. We are now by one-third the largest mailers in the Northwest.

TRIAL OFFER.

The whole matter left in the hands of the school.

If our publications are not better than others as well as cheaper, we ask nothing for them. READ THESE OFFERS TO YOUR SCHOOL.—We do not see how any one can refuse to give us just one trial.

TRIAL OFFER ON OUR GRADED HELPS.

We claim our graded helps are every way superior to the ordinary non-graded ones, and we are willing to back up this statement by an offer which gives every school the helps FREE or COST if the trial proves a failure. If ours don't suit, you will then have three months' helps free; and if they do suit, you get one quarter at half prices, and on the balance of year you save considerable, as the prices of our publications are much less than others.

FORM OF TRIAL ORDER.

To DAVID C. COOK, Chicago, Illinois:
DEAR SIR,—We have never used any of your Lesson Helps in our school. We wish to try them with a view to taking them regularly if they really prove better than those we have been using. If you will send, as per order below, we will try them carefully, always using the lesson helps with the lessons on which they are written, using responsive readings, opening and closing hymns at least occasionally. Endeavouring also to induce home study in the various classes, as suggested in the helps; in fact, to use every means in our power to make the helps most useful in securing thorough study and in impressing the lesson. Then, if at the end of three months, I can conscientiously write you that we have tried the helps faithfully, but that they have not proved really better helps, securing more home study, more interest in the lessons, pleased the school better than those we have been using, you are to return me the half price paid for them. But if not we will continue using them.
On these conditions please send me for first quarter of 1882.

TRIAL OFFER ON OUR GRADED PAPERS.


If your school has never used any of our papers, you may order of us full supply for school on trial, with the express understanding that if they do not prove better than those you have been using you are not to pay us one cent—you to have three months' trial and not to pay us anything till the end of that time. As a trial costs nothing at the start, and nothing at all if it doesn't prove a success, will it not be worth your while, when, if it succeeds, you save 20 to 40 per cent. a year in your expenses?

FORM OF TRIAL ORDER.


To DAVID C. COOK, Chicago, Illinois:
DEAR SIR,—We have never used any of your Sunday-school papers in our school. We would like to try them with the view of getting them regularly if they prove really better. If you will send me, as per order below, we will try them and give to the school when the first numbers are given out, that they have been ordered on trial. That we want them read carefully, and that if we like them better than those we have had we can have them regularly. At the close of three months, we will ask the opinion of the school, and if I can then conscientiously write you that THE SCHOOL DOES NOT LIKE THEM BETTER than any other Sunday-school papers we have been using, it is especially agreed that you are to send me no return mail for them. If I do not write you as above at the close of the three months, than I will pay you as per price below.
On these conditions, please send me for the first quarter of 1882, January, February and March.

OUR GRADED SUNDAY SCHOOL HELPS.

- They suit the age of each.
- They furnish a companion teachers' help in each grade.
- They save expense of song books, giving thirty-eight pieces in each number—one hundred and fifty-two in a year.
- They give you lesson songs worked right out of the lessons.
- They are arranged to sing at sight by means of old and new tune combination.
- They introduce a system of home study and lesson marking, which always improves the lesson standard.
- They are vastly superior every way, and yet they cost far less than others.



Hymns Opposite the Lesson.
No turning over papers to find the hymns you want, for opposite each lesson is placed its hymn. This not only saves time, but serves to connect the lesson with the hymns in the minds of the scholars and teachers, besides enabling the superintendent or chorister much easier and better to call attention to their connection. We arrange our opening and closing hymns and responsive readings on opposite pages in the front of the books, where they can be instantly found.



Binding the Quarterlies.
We publish the only quarterlies that are sent out perforated at the back, so as to be easily fastened together, and thus preserved from quarter to quarter, by using a bit of string, ribbon or common paper fasteners. Coming ready punched in this way, it is little trouble for the school to attach a second quarter to the first of each scholar's book, and to induce each to do their own attaching. Thus the books for the whole year are preserved, forming a whole song book of 152 pieces, and a commentary on the whole year's lessons.

SCHOLARS' LESSON HELPS

For the Main School. FOUR GRADES.

- The Juvenile Scholar, 8 cents a year.
- The Intermediate Scholar, 9 " "
- The Advanced Scholar, 11 " "
- The Bible Class Scholar, 11 " "

TEACHERS' LESSON HELPS

to Match.

- The Juvenile Teacher, 18 cts. a year.
- The Intermediate Teacher, 24 " "
- The Advanced Teacher, 30 " "
- The Bible Class Teacher, 30 " "

Besides this, we publish abridged editions of the Juvenile Scholar and Intermediate Scholar, at 4½ cents a year.

Lesson helps published by others cost:

- For Teachers, 50 to 55 cents.
- For Scholars, 12 to 15 " "

GRADED SUNDAY SCHOOL PAPERS.

Advantages of Graded Papers.

Instead of the old plan of furnishing all of the main school with the same paper, four kinds of papers are taken for each week, besides the paper for the infant class, as follows: The Weekly Church and Home, for adults; The Weekly Magnet, or our 1c. monthlies for older scholars; our four 3c. monthlies for the intermediate scholars; our four 5c. monthlies, or the 10c. Weekly, for the juvenile scholars; our Dew Drops, or the 6c. Weekly, for the infant class.

By this plan all families having members of the school in all grades get the reading of FIVE PAPERS A WEEK in place of one or two, and yet it costs the school no more; besides this, each one gets a paper suited to his age.

Below is the actual number of words you get per week, using our graded papers:

Home,	25,000 words
Weekly Magnet,	10,000 do.
3c. series,	8,000 do.
5c. do.	5,500 do.
Weekly Dew Drops,	920 do.

Using all five gives each family a grand total of 56,420 do.
Prices asked for papers are much lower than others.

22c. Weekly Primary Paper.—THE DEW DROPS.

A grand thing. No infant class paper published near the size or quality. Contains from six to ten pictures in a number. Printed in large type, on fine writing surfaced paper. Illustrated lessons for little ones, illustrated stories, little one's knowledge box, advice to little folks, mother's column, etc., etc. Cost in clubs, 22c. per year; 6c. per quarter.

5c. Monthlies.—Our Sabbath Home; The Truth Seeker; The Giant Killer.

Four monthlies in clubs at 5c. a year, or 1½c. per quarter, when bought in lots of five or more. Each paper contains as much matter as the average Sunday-school paper, and more than many.

10c. Weekly.—THE SABBATH SCHOOL WEEKLY.

For the main school. In clubs at 10c. a year, or 3c. per quarter. Contains as much matter as some papers costing 6c. a year weekly published. Five times cheaper than any other main school weekly published.

8 1-2c. Monthlies.—The S. S. Gem, Careful Builders, His Jewels, The Young Folk's Friend.

Four monthlies in clubs each at 8½c. per year, or 2½c. per quarter. These are larger size than the average church Sunday-school paper, are printed on the finest quality of material, illustrated in finest style of art, and filled with choice reading, containing nearly double the matter of many S. S. papers, yet costing less than any published by others.

30c. Weekly.—THE WEEKLY MAGNET.

An illustrated serial weekly paper for the main school. In clubs at 3c. each per year, or 8c. per quarter. An immense thing, five times the matter of most Sunday-school papers (please count words); also a choice serial running through the quarter. Nothing like it to keep up the attendance; invaluable as a means of doing good in the home, besides, in many cases, preventing the reading of bad books and papers. Other papers, with less than one-fifth the matter, cost 50c. to 60c. a year.

11c. Monthlies.—The Royal Road, The Comforter, Our Own S. S. Paper.

Four monthlies. Over 16,000 words in a number, or twice to three times the matter of most S. S. papers (more than any other); printed on finest paper, illustrated with finest engravings, and contains matter from the ablest pens, and yet are sold at lower rates than the papers of other publishers.

A Bible-Class Paper.

A Weekly for the teachers and officers. The Church and Home, illustrated, the only paper of the kind extant. Contains nearly 26,000 words in a number. Nothing like it to no d adults and older scholars in attendance. Is gotten up on the plan of a 5c. religious weekly. Price, weekly—in lots of five or more, each, 50c. per year, 12c. per quarter.

FOR 1882.—All of our main school papers will be sent out "ready folded," not in large sheet form. Thus they come in nice shape to be given out, saving time of folding or noise and confusion created by giving them out unfolded.

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I. & F. Burpee & Co.

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WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc. AT LOWEST CASH PRICES. N.B.—We refund money if Goods do not suit. 147 Argyle Street, corner of Jacob, HALIFAX, N.S. 1y-32

DIPHTHERIA

JOHNSON'S ANODYNE LINIMENT will positively prevent this terrible disease, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure. I. S. JOHNSON & CO., Boston, Mass. formerly Bangor, Me.

New Rich Blood!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Boston, Mass. formerly Bangor, Me.

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In Chalice, Paten, And WINE CRUETS, FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver, And Electro-Plated Wares.

The Best Assortment and Value in the Market, at M. S. BROWN & CO'S (ESTABLISHED A. D. 1840) JEWELLERS and Silversmiths, 128 GRANVILLE STREET, HALIFAX, N. S. 1

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\$5 to \$20 per day at home. Samples worth \$2 free. Address STRICKSON & Co., Portland, Maine.

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Lesson Commentary for teachers, covering whole year's lessons, 1882. Sample for 100 less in quantities.

Bible Dictionary, 620 columns, sample for 10c.

Sunday-School Libraries. Reprints of \$1 to \$1.50 Sunday-school Library Books in best of binding for schools at 5c. each and less 33 books published Sample 2c.

Reward Books. Reprints of \$1 books in holiday style. Sample for 10c. less in quantities. Imported reward books at 5c. and 10c. and upwards.

Lesson Calendar. Printed in colors, exquisite design, with daily home readings for 1882. Sample 10c.; less in quantities.

Song Books. For church and prayer-meetings at 5c. for Temperance Meetings 6c. for Hymns of Hope 4c.; sample of either 8c. For church choirs 25c. Sample 20c.

Sunday-school Record Book for full year; with printing press help blanks added, 33c.

Christmas Decoration Letters. No. 1, 8 inches high in 1c. No. 2, 10 inches high, in 10c. 5 alphabets of style, one for 30c., 5 of style 2, 25c.; 5 of each 50c.

Teachers' Bibles, from Oxford plates, with Dictionary, concordance, maps, etc., most complete of any as low as \$1.30. Very best for \$1.60.

Gift Bibles, 45c., 60c., \$1.00, \$1.25 and \$1.50. Our \$1.25 Bible is a perfect beauty, and equal to many \$5 Bibles. Our 60c. Bible is an elegant, along, with tassel clasp, gilt edge, brass bound and plated.

All goods sold subject to return if not wholly satisfactory. Send for full catalogue and price list.

What Subscribers Say.

Doubled the school. JAMES N. Y. We are much pleased with the goods you furnish. They have doubled our Sunday-school to a low week. E. TIMMERMAN.

All due to "Cook's Supplies." BILLYVILLE, ILL. Allow me to say that our Sunday-school is prospering gloriously, and no mean part of its prosperity is due to "Cook's Supplies." We are all enthusiastic. T. A. DAVISON, Supt.

100 per cent. increase. AUBURN, CAL. The interest in my schools here has increased 100 per cent. since using your publications; they are prominent for adaptation, attractiveness, effectiveness and cheapness. GEO. W. FITCH.

We owe it to your helps. SEYMOUR, IOWA. We, as a school, will ever be thankful that we saw and accepted your trial offer, as our school is the best in this part of the country, and we owe it mostly to your books and papers. C. C. FINLEY.

Rapid strides in study. LEEBURG, PA. They have given entire satisfaction; our school has made rapid strides in the study of the Word; your quarterlies are the plainest and fullest that I have ever seen. W. A. MUNNELL.

A Revival Started. STEWARTVILLE, ONT. I will not pretend to calculate what the Quarterlies are doing in our school, but I know that the Holy Spirit is blessing our school with a knowledge of the Scriptures that we had no conception of before we got our Quarterlies, and I know "the day will declare it." God prosper his own good work, and bless you in and for your part of it. A. HAMILTON.

Press Endorsements.

Baltimore Methodist:—A leading, if not the largest publisher of Sunday-school supplies on the continent.

Gazette and Courier:—This man seems to be the Napoleon of Sunday-school literature.

Central Methodist:—Whatever Mr. Cook puts his hand to is given life and energy.

Evangelical Churchman:—These publications have had to seek trade solely on their merits, and yet, within a few years they have become more popular than any other Sunday-school publications extant.

Pittsburg Journal:—Mr. Cook's reputation as a publisher of Sunday-school literature has become world-wide.

Chautauque Democrat:—When we mention his name in connection with any Sunday-school literature, it is sufficient guarantee of its excellence.

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Lessons on Early Church History. Reprinted from the "Church Sunday-School Magazine."

Gladius Ecclesiae or Church Lessons for Young Churchmen. By the Right Rev. J. K. Thompson, D. D.

The Reformers, their Homes, Habits, and Works. By Dorra M. Fennelton.

A Church Sunday School Hand-Book. A Manual of Practical Instructions for the Management of Church Sunday Schools. Compiled by the Rev. E. P. Cushman, M. A.

Lessons on the Life of our Lord. By Emily E. Drexler.

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Lessons on the Collects. By the Rev. John Kyles.

Steps to Truth. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldine Stock.

Lessons on Genesis. By the Rev. W. Sametrez Smith, B. D.

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This machine is built on same principle of the old CHILIAN MILLS. Working parts Steel and Chilled Iron, large output, small wear and tear and low power.

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I am 67 years of age, undertaking the performance of three full Services each Lord's day, besides week-day duties, and I am occasionally greatly indisposed to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty.

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Wishing you all success, and with every good wish, I am, Dear Sir, very faithfully yours,
P. J. FILLET, Episcop. Minister.

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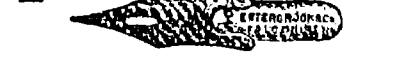
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Always on hand, a Stock second to none in the Maritime Provinces.

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L. de Bremon, M.D., Knight of Legion Honor, in his work on Consumption, says: Dr. CHURCHILL, of Paris, never mixes Iron with either of the Alkaline, Lime and Soda Hypophosphite Salts. He considers the mixture of Hypophosphites objectionable, preferring in fact the Salts separate, giving them alternately according to the Physiological or Pathogenic symptoms produced by either. He also says that the Hypophosphite Salts as sold are generally impure.

EAGAR'S PHOSPHOLEIN
contains PURE HYPOPHOSPHITES with NORWAY GOD LIVER OIL only. It is free from Iron or any other chemical which will account for its superiority to all other preparations offered for Wasting Diseases. Read below the certificate of Dr. Slayter, DATED JANUARY 1881.

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Emory's Bar to Port Moody.
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SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for a construction of that portion of the road between Port Moody and the West-end of Contract Co, near Emory's Bar, a distance of about 8 1/2 miles.

Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plan and profiles will be open for inspection at the latter office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season, and before the winter sets in.

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN,
Secretary.
Dept. of Railways and Canals,
Ottawa, Oct. 24th, 1881.

LIVER COMPLAINT
—CURED BY—
GATES' LIFE OF MAN BITTERS
—AND—
INVIGORATING SYRUP.

PARSONS, July 30, 1879.
MESSRS. C. GATES, SON & Co.:
GENTLEMEN,—This is to certify that about a year ago I was suffering with what the doctors said was Liver Complaint, and has tried medical treatment all to no purpose, but continued growing worse, and thought I should never be well again. A friend persuaded me to try your medicines, and I felt so badly that I knew something must be done, so I purchased a bottle of your No. 1 BITTERS and one of your No. 1 SYRUP, and before I had taken half I felt like a new being, and when I had finished them I felt as well as ever.

I would recommend them to the public as an invaluable remedy.
Yours, etc., J. W. JENKS,
Postmaster.

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A Delicious Beverage.

The BRITISH MEDICAL JOURNAL says:
"We can confidently recommend it to the attention of physicians and others who are occasionally at a loss what to direct their patients to take when parched by feverish thirst or depressed by exhausting ailments—notably in cases where alcoholic stimulants would be prejudicial. We feel that it would be found exceedingly useful in mitigating the discomfort oftentimes experienced by those suffering from the thirst, loss of appetite, and general malaise connected with the last stage of phthisis and chronic bronchitis. We would also, from our observations and experience, advise its introduction into clubs, taverns, and places of public amusement, where it would judiciously supersede vinous and alcoholic stimulants, seeing that it contains, as its name implies, life-giving ingredients in a form easily assimilated."

A BRAIN AND NERVE TONIC.
The LANCET says: "Zoedone contains the soluble phosphates of lime, iron, soda, and potash in medicinal quantities. Very efficient and pleasant."
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CAUTION.—Dealers should be on their guard against numerous imitations of ZOEDONE, put up in the same style and offered as substantially the same article. The composition of ZOEDONE is protected by Letters Patent, and the Zoedone Company will proceed against infringements.

Every Chemist that has introduced ZOEDONE has found a large and regularly increasing sale for it.

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MALTOPEPSYN.
(REGISTERED AT OTTAWA)
AN ARTIFICIAL GASTRIC JUICE.

This is not a patent medicine (secret remedy), the formula is printed on the label attached to each bottle.

MALTOPEPSYN cures Dyspepsia, Indigestion, Loss of Appetite, Intestinal and Wasting Diseases, Constipation, Nausea, Chronic Diarrhea, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach.

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Prescribed by the leading Physicians throughout the Dominion, in their regular practice. Maltopepsyn is also used to a large extent in Hospitals, Dispensaries and Infirmarys.

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